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Valley Women's Voice

April 1985

vol. VII, issue III

Hampshire County Prepares for Women Prisoners

By Kaymarion Raymond

There is a Female Section in the recently opened Hampshire County corrections facility off Rte. 66 in Northampton. Six of the one hundred and fifty four cells are reserved for women. In the past there have been no legal facilities in Western Mass. and women prisoners were sent to the Mass. Correctional Institution for Women in Framingham.

Almost four thousand people attended an "open house" at the facility on Superbowl weekend. Sheriff Garvey and Correctional Officers led tours of the newly completed \$11 million complex. One week later 100 or so prisoners were moved from the 132 year old Union Street Jail.

State funding allowed and required the County to meet minimum health, civil liberty and security standards set by the state and federal regulations. Prisoners and guards alike expressed thanks to be leaving the old cramped and bug-infested space.

Space for women prisoners and correctional officers alike is one of the resulting changes of this state-mandated construction. It acknowledges the civility of confining people (to include women) close to their family and community. It also increases the number of cells available.

The stark blocky buildings are set in a meadow facing south above Rocky Hill Road. The main building is circled by double wire mesh fences topped with a concertino of razor wire and seven remote-control TV cameras. The pinewoods behind the institution has been pushed back, levelled clear to form a large yard and playing field. A much smaller building for work release inmates stands outside the wire.

The Female Section is located on the lower level of the main building, right next to "the Trap" and side entrance where new prisoners are received, booked and held prior to being admitted to the Female, Jail, or House populations. The single windows of each of the six cells look out on the parking lot thru narrow horizontal window lattices, mesh, and two layers of fence.

The Female Section is divided in two by a wall and plexiglass Control room looking into two Dayrooms. Cell doors open into them. A blank walled corridor runs along the whole Section with windows looking into the Dayrooms and Control. In fact all interior walls are bullet-proof plexiglass from the waist up, except the walls of the cells.

The cells for women are identical to the men's. Cinderblock boxes sixty or so feet square, they hold only destruction-proof furnishings. A metal shelf protrudes from one wall to hold a mattress and pillow. On the wall across from it hangs a stainless steel combo sink and commode. There are just enough hooks on the wall for a change of clothes. The single window has steel slats across. A fluorescent light is recessed into the wall and ceiling. Every part of the cell is visible from the slit window in the triple locked steel door to the cell.

The Dayrooms were empty, when the public toured, except for the shower and janitor's closet. Eventually they may hold tables, chairs and a TV. The facility itself however is all steel, plastic and cement--neatly painted and smelling new, but without anything natural.

If, and when, the Female Section is occupied women would be as carefully segregated, by status, as men are. Cells numbered WA1 and WA2 on

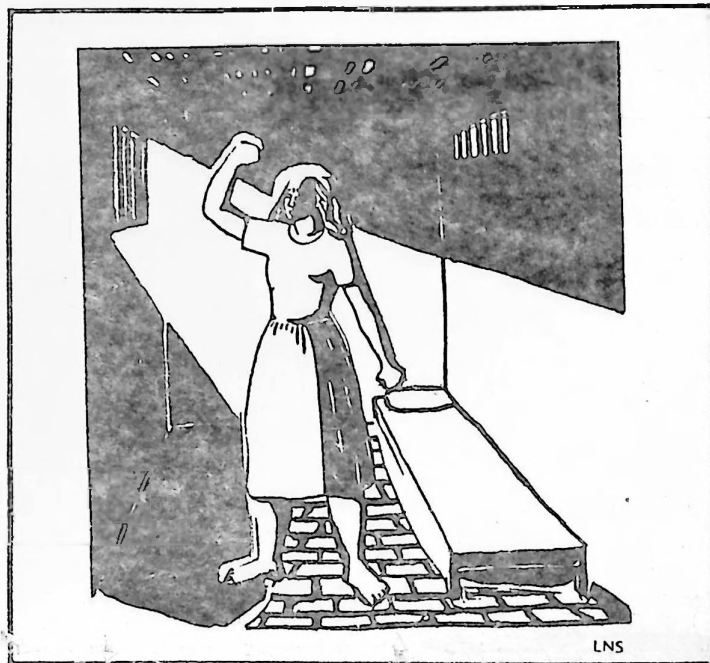
Dayroom 1 are part of the County Jail. They would be used to detain women who have been arrested or placed in protective custody prior to an investigation or trial. According to Capt. Cahillane, inmates of the Jail usually are there because they or their families can't afford to pay bail or haven't had bail set because of the seriousness of the charges against them.

The four cells (WA3-6) on Dayroom 2 are part of the House of Corrections and will be used to confine women who have been convicted and sentenced to 2 1/2 years or less imprisonment in a minimum security facility. Under the law these two categories of inmates must be kept separate and treated differently. Prior-to-trial inmates in the Jail

should generally be granted much greater liberty, or lack of controls, since they are considered innocent of any crime.

If all six cells of the Female Section were full and fully staffed it would require a C.O. in the Control and one in each of the Dayrooms. The ideal staff needed for three around-the-clock shifts would be ten women officers. Because of the small size of the unit, controlling it costs 2-3 times that of the men's section where 1 1/2 C.O.'s secure 12-24 cells. The Female Section must remain empty, according to Sheriff Garvey, until the minimal number of women officers are available.

Cont'd on pgs. 8 and 9



Lesbian and Gay Awareness at UMass

APRIL 8

Lesbian & Gay Awareness Week opening speaker Brian McNaught. "Will You Myth Me When I'm Gone?: Reflections of An Irish Catholic Homosexual." Campus Center Rm. 163, 8:00 pm.

APRIL 9

Lunchtime Film Series: "Who Happen To Be Gay" & a film on Lesbian Mothering. 12-1:30 pm. Cape Cod Lounge, Student Union.

Panel: Sexuality, Gender and Culture. 4-6 pm, Memorial Hall.

Keynote speaker Barbara Smith: "Acts of Faith, Acts of Courage: The Movement of Lesbians and Gay Men Of Color." 8:00 pm, Bowker.

Dance celebrating Lesbian & Gay Awareness Week begins at 10 pm. Pearl Street, Northampton.

APRIL 10

Lunchtime Film Series: "Greetings From Washington D.C." and a film of personal interviews with lesbians and gay men. 12:00 - 1:30 pm. Cape Cod Lounge, Student Union.

Speaker Jonothan Katz on Gay American History. 4 pm, Memorial Hall, UMass.

Film: Before Stonewall. \$1.50 students, \$3.50 general public. 8 pm, Campus Center Auditorium.

APRIL 11

Lunchtime Film Series: "Pink Triangles", "Woman Loving Women". 12-1:30 pm. Cape Cod Lounge, Student Union.

Workshop: Lesbian Legal Rights. 7 pm. Campus Center Room 163.

Film: Choosing Children (About Lesbian Mothers). 8:30 in Campus Center Room 163.

Dance at Student Union Building from 10 pm - 3 am. Counseling Collective sponsored.

APRIL 12

Lunchtime Film Series: "After the Game" and award winning "Witches and Faggots - Dykes and Puffets". 12-1:30 pm. Cape Cod Lounge, Student Union.

Dr. Green will be speaking in Campus Center Room 168 from 4-6 pm.

Movie: The Times of Harvey Milk. Herter Hall, Room 227. 7-9 pm.

APRIL 13

Workshops will be presented in the UMass Campus Center from 10am-12am, and from 3:15 pm - 5 pm.

Panel: Lesbians and Gays in Latin America. Gerry Scapotullo, Campus Center Room 163. 1:00-3:00 pm.

APRIL 14

Panel: Racism and Anti-Semitism in the Lesbian and Gay Community. Minnie Bruce and Ellie Bulkin. Campus Center Room 163. 12-2 pm.

Gay and Lesbian Awareness Week will be presenting workshops in the Campus Center from 2:15 - 3:45 pm. JEB Slideshow Presentation. Women only. Campus Center Room 163. 7:30 pm.

The film "The Life and Times of Harvey Milk" will be shown at 7:30 pm in the Student Union Ballroom, UMass Campus.

Take Back the Night March: April 19

Call SCERA, UMass, for more info

GALA 4th Lesbian & Gay Liberation March: May 4

Call GALA, N'yon, for more info

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Sylvia Battey, Marcia Day, Pam Holland, Linda Karell, Natalie Krebs, Satrupa and numerous EWC women who help truck papers to pockets of feminism in the Pioneer Valley and beyond.

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PLEASE NOTE:

Although there is no "Feminist Forecast" in this issue, Elizabeth Gordon will be back next month with another installment.

Note: Marie Patten and Barbara Steinberg-Punis are distributing in the Springfield area; for exact locations, see the LETTERS column.

APRIL APOLOGY:

To Elizabeth Gordon: In the March issue of the VWV, a necessary clarification that Haman was the King of Persia (Esther's husband) was omitted in the process of retyping the Feminist Forecast for production. We apologize to Elizabeth and to our readers for any resultant confusion.

ALL LETTERS TO THE EDITOR PRESENT THE VIEWS OF THE AUTHOR ONLY. NO STATEMENT IN ANY LETTER TO THE EDITOR REPRESENTS ANY OFFICIAL POSITION OF THE VALLEY WOMEN'S VOICE, THE STUDENT GOVERNMENT ASSOCIATION, THE ADMINISTRATION OR TRUSTEES OF UMASS, OR STATE BOARD OF REGENTS.

LETTERS



Dear VWV,

I would like to congratulate Jane P.C. on her well thought out letter on fat womyn in the February issue of VWV. It is wonderful to see the variety and abundance of womyn as we perambulate around the valley and fat womyn should be encouraged to create a new identity--"Womyn of Consequence", as this is an important person in our womyn hating society, who like the 3rd world person of color is always a visible ambassador of her people. To be large means to have fed one's self, to have eaten means to nurture and to have nurtured one's self is a sin in our society in general, although the me generation supposedly changed that. (Actually it creates a neurosis in which a womyn is presumed wrong if she is not slim and "girlish" always, and to remain a child, one needs a mother figure who attends not herself but the me generation girl womyn).

The way I see it, a womyn who has extra flesh will be blamed consciously or unconsciously by those who feel she should have been feeding and caring for others, namely, the family. Fathers sons and even daughters wish she had nurtured them more and subconsciously resent this "self-centered" womyn. On the other hand, many large womyn are fat with the flesh of despair.

Isolation, impossible role models (thin, happy blonde womyn thrilled to be forever young, cooking and cleaning in suburban bliss) and frustrated needs for love and acceptance as one is, are often factors which cause the overweight womyn to eat quantities of mindless cheap carbohydrates. Or in some economic realities the womyn of the family feed their husbands and children the higher quality foods and slump on their own nutrition satisfying their mealtimes with endless cups of coffee and snacks of bread, "Oh I'm not really hungry".

I'm glad to see in our area that womyn are generally proud. I see beautiful womyn everywhere, the colors and the care we put out are highly visible banners of pride and we deserve all the encouragement we can and do get, especially from womyn of the movement.

Sincerely,
Maya Johnson-Gathering

Dear Friends,

We write this letter to inform you of the current status of CRESCENDO PRODUCTIONS. We the owners, Vivienne Mann and Jenny Hein, find that our interests and energies are pulling us in different directions. It is for this reason we choose to dissolve our partnership and Crescendo Productions. However, we each plan to continue promoting and producing women's culture.

The two years we've worked together as Crescendo Productions afforded us the opportunity to further develop our individual strengths as producers. The organization of 12 concerts and 4 dances in and around the Pioneer Valley has been a pleasure, and has helped us to establish a secure foundation. From this comes the inspiration and experience to

continue individually as strong resources for the survival of women's and progressive cultural and educational art.

We view our two years together as Crescendo Productions as just a piece of our work with politically progressive art and toward social change. It is because of countless volunteers that we have come this far. Each of your talents was essential to the success of the shows. Thank you.

Community support is invaluable to the survival of alternative culture. We hope you will watch for our upcoming events and continue to lend your support.

In gratitude,
Vivienne Mann
Jenny Hein

"A Voice from Springfield"

A year ago I wandered up and down the streets of Springfield trying to find a copy of the VWV. With only poor transportation available, it was difficult to get up to the Everywoman's Center once a month (when they were open--as I worked 9 to 5) for "my" paper. But now, life has changed--and the womyn of Springfield can pick up a copy of "their" paper at these locations:

In Springfield,
Frontier Bar, Pearl St.
The Pub, Worthington St.
Child & Family Ctr., Pine St.
YWCA, Chestnut St.
Campus Ctr., Western New England College, Wilbraham Rd.
Bevridge Ctr., Springfield Coll.
Alden St.
Campus Ctr., AIC, State St.
(Boston Rd.)
Bldg. 20 Women's Ctr., STCC
(Federal St.)
Urban League, State St.

In Chicopee,
The Hide-a-way, Meadow St. (also known as the Girls' Club)

In the process of distributing the VWV, I have had the opportunity to become acquainted with a number of womyn in this area seeking a "connection" with other lesbians. One woman I met at the Child and Family Services on Pine Street is actively working to form support groups for lesbians in the Springfield area. She is a strong, vital woman who is cheerfully spearheading a campaign to draw lesbian womyn in Springfield out of their seclusion and into an environment where we can meet and share life experiences.

There is no place here now where womyn can gather. We have a couple of "rooms" in gay-male bars where womyn can have a drink and dance in comfort, but certainly this is just a small part of our social needs. The exception is a lesbian bar in Chicopee but they do little advertising and are not known to the major Lesbian population.

Since I have been "out" and living in Springfield, I have been surprised on many occasions at how seclusive the lesbian womyn are here. I know quite a few "couples" who are living together in a quiet fashion, blending in with their respective communities and all but

denying with their life energies that they are anything different than what they want people to see: two women living together. There is no lesbian community. It is hard for me to believe! Between all of the college campuses surrounding this city and the strong lesbian community in Northampton/Amherst area, one would think that this sense of "community" would be shared in Springfield too.

Whenever I am in the Northampton area I am touched and cheered by the sight of so many womyn openly together. Many times I have thought that I would look for an apartment there, where I can live in comfort, loving my woman without fear of harassment. But I am a fighter! I have decided to remain in the Springfield area for practical reasons--close to job(s), reasonable rent, etc., and also because I have decided that if we all run (or hide) things will never change.

I was excited by the VWV and what it means to all women in the Pioneer Valley and I intend to have the "voice" of Springfield and the surrounding towns heard thru "our" paper.

Barbara (at Child and Family Services) and I have already discussed the possibilities of articles written of her experiences in "coming out" in a social agency and getting the necessary support and backing from her agency to develop programs for lesbians. Certainly progressive for this area. All this in hopes that these experiences will encourage more womyn who are hiding to become more visible and before too long see the network of communication and support, strong and vital in our own back yard.

Well, this note became a letter and I feel that it is time to consider an ending...so I'll close, but first I want to say "thanks again" for your efforts in keeping the VWV alive and if there is anything I can do to support further--just let me know.

In Sisterhood,
Marie Patten

Dear VWV,

As a lesbian mother and partner raising boys, we are writing some of our feelings in response to the Lesbians Choosing Children Conference and to the VWV's coverage of the event.

The conference was a unique and visible step for this community, one which speaks to the broadening of lifestyles among lesbians in general. But the voices of this community, for the most part, continue not to speak to our personal experiences as lesbian parents. This community is largely made up of women who have not yet considered children, or who may never consider children. For those who are, suffice it to say that parenting is not an original concept of the lesbian community. We certainly have a cumbersome set of considerations as parents; we also have a great deal to learn from and share with many different kinds of parents

Cont'd on pg. 14

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9 issues.....	12%

Israeli Lesbian Immigrant Describes her Struggles

I am writing this letter in order to make the women readers aware of the plight of an illegal lesbian immigrant. I am an Israeli lesbian/feminist. Three months ago, I came to this country. I left Israel because as a lesbian feminist, I found my life very constricted by Israeli society. In Israel, it is very difficult to be a lesbian and the Israeli lesbian community is a tiny and oppressed minority. In Israel, I met lesbians from the United States. They described their communities, support, and possibilities. And so I decided to travel to the United States in order to expand my own awareness of the possibilities open to lesbians.

Upon my arrival, I was granted a six-month tourist visa. After being in the United States for three months, I began to feel the legal restrictions placed on "tourists" from other countries. Holding a "tourist" status means I am unable to get legal work. Therefore, I am forced to sell my labor "under the table". This means I have no legal rights or protections. I am forced to work for subsistence wages and have no insurance or health benefits. On a tourist visa, I cannot qualify for any unemployment or food stamps. Although I now work several jobs, I am barely earning what I need to

survive.

I went to the immigration office to find out how I can get a green card. A green card would allow me the legal right to work and earn a better living. I was told by the authorities that to qualify for a green card, I would have to become a full time student, or marry a United States citizen. Both of these options are personally and politically compromising. As a lesbian feminist, I find the thought of marriage abhorrent and a violation of my human rights. Should my lesbianism become known to the authorities, I would be immediately deported as an "undesirable alien", and would then have an even more difficult life in Israel.

I am writing to make women aware of the plight of lesbians attempting immigration to this country. Because of my political beliefs and sexual identity as a lesbian woman, I cannot sign my full name to this letter. Having to cloak my identity is a painful reality I confront daily. I am very young and have my future before me and would like to feel free enough to present my real self.

Signed in Struggle,

S.S.

"Girlicott" for New Zealand

On February 6, the U.S. Women's Movement began a national "girlicott" -- a positive consumer action to buy New Zealand products, in protest against President Reagan's threatened trade reprisals against that country because of its refusal to permit U.S. ships carrying nuclear weapons to refuel in New Zealand ports. As of February 15, the girlicott was active in 23 major American cities across the U.S.

New Zealand, the first country in the world to grant women suffrage, has now become the first nation to refuse access to a great power regarding nuclear weapons. Although that country has long been a nuclear-free zone, it was not until June 1984 that the issue came to a crisis involving the United States. At that time, Marilyn Waring, a 33 year old feminist member of Parliament, brought down the N.Z. government--and her own party, the National Party--by a one-vote margin when she crossed the floor to vote with the opposition against permitting U.S. ships carrying nuclear weapons access to N.Z. ports for refueling.

One month later, in national elections, the Labour Party was swept into power by an overwhelming margin, organized by and largely due to the women's vote. On February 5, 1985, Labour Prime Minister Lange informed the U.S. that New Zealand would stand by its anti-nuclear position. President Reagan responded by threatening trade reprisals against that country, whose sole major industry is agricultural products. In support of Waring, the woman

who started it all by her principled vote, and in support of the idea that "A Feminist World is a Nuclear-Free Zone", U.S. women are deliberately buying N.Z. imports (lamb, wool products, fruits--kiwi, strawberries, blueberries--beer, cheese, Aulsbacker crackers, etc.) to offset the Reagan threat. They are writing to the White House and to their Congressional Representatives to tell them of the girlicott.

The U.S. women are also protesting that a punitive raise in duty by the Reagan administration on N.Z. products actually punishes the U.S. consumers, who are mostly women. They are sending petitions to Rep. Stephen J. Solarz (D-Brooklyn), who will soon be convening hearings on this issue by the House Foreign Affairs Asian Subcommittee.

Furthermore, they are pointing out that in no way does New Zealand policy violate the 1957 ANZUS Treaty, which merely requires the three signatories (Australia, New Zealand the U.S.) to "consult if one of them is threatened".

Some of the cities involved in this action are: New York City, Los Angeles, Chicago, San Francisco, Houston, Atlanta, Miami, Boston, Minneapolis, Detroit, Philadelphia, Pittsburgh, Santa Fe, Portland (Maine), Washington D.C., and Portland (Oregon). For further information on this or other future actions of international women's solidarity, write to: The Sisterhood is Global Institute c/o The Women's Action Alliance 370 Lexington Avenue New York, N.Y. 10017

Pregnancy: Be Aware of All Your Choices

BY SHARON BRITT

I am asking women to share the thoughts and feelings they have experienced in carrying a pregnancy to term, terminating the pregnancy (abortion), adoption (surrendering the child) and single parenthood. I am trying to put together an informative booklet concerning various aspects of the issues mentioned above. An important part of the booklet which will be entitled "Pregnancy: Be Aware of All Your Choices," are the sections including the thoughts and feelings of women who have been pregnant, and who have had to confront various issues concerning their pregnancy.

The intent of the booklet is to present non-biased information about the choices one can make con-

cerning pregnancy. The information women choose to share will remain confidential.

For more information about this project, please contact Sharon Britt at the Everywoman's Center at 545-0883. Please leave messages, and I will return your call as soon as possible.

You may mail or drop off your replies to my request at the following address:

Sharon Britt
Educator/Advocate Program
Everywoman's Center
Wilder Hall- UMass
Amherst, MA 01003

I appreciate the responses I've received so far. Thank you to the women who have taken the time to share their experiences with me.

Six Minutes to Midnight at Seneca

BY BRENDA MILLER

"...Perhaps it is up to all of us to join our hands, our voices, to reach into the dark and reshape it into a clear night sky where we can all walk without fear..."

-Starhawk, Dreaming the Dark

At six minutes to midnight at the Seneca Army Depot in Romulus, New York, women will reach into the dark with voices, hands and spirits joined to challenge the oppressions that fog the clear night sky. The Women's Encampment for a Future of Peace and Justice is calling women everywhere to join in our Day of Focus on July 6, 1985. At the fence of the depot, a transshipment point for the Pershing II missiles still being deployed to Europe, we will challenge the existence of these missiles said to be able to reach their target within 4-8 minutes. We, in the dark of midnight, will call for an end to the threat of "nuclear winter", "...the dark, the cold, the chemical toxins from the fire, the fallout, the ultra-violet flux...a circumstance in which life everywhere on the planet is threatened" (Carl Sagan in "Washington Forum on the World-Wide Consequences of Nuclear War"). As women we will Take Back the Night, reclaiming our freedom to "walk without fear" of rape, battering and abuse.

We will also be taking part in the nationwide celebration of independence that the Fourth of July commemorates. We will recognize that some of us have the privilege to approach our oppressors without fear of violent harm but we will also question our true independence from racism, sexism, homophobia, poverty and other oppressions and institutions which continue to systematically repress people all over this world. As a new nation-state on July 4th, 1776, the patriarchy declared the right to independence, self-determination and self-government. Now, on July 4th weekend 1985, we will call for the United States Government to stop crushing the rights of independence and self-determination of countries other than our own in Central America, the Caribbean, the Middle East and in other parts of the world.

Our strength, our power and our threat to our oppressors comes from our connection with each other, uniting across the world in our diversity of race, class, age and sexual orientation. And as we rise connected we begin to see the connectedness of our oppressions. For example, the nu-

clear destruction that we challenge is closely linked to the violence against women which is so much a part of our society. The violence which permeates everything is a sad symptom of world and national priorities of competition and domination. We will rise up together with the setting and the rising of the heavy moon in which we are all connected.

There are presently few women living on the land at the Encampment. Sleet and snow still batter our windows and jam the doors of our outhouse as we begin to crystalize and organize our plans for our third summer. As a sustained presence bordering the Seneca Army Depot, our vision of what we can be for women adapts itself to our permanent status. For instance, we hope that women can form affinity groups and come to the Encampment with plans for workshops and actions rather than women at the Encampment planning the entire summer program. Individual women can then come and join in programs that affinity groups have brought with them. Although other actions, workshops and ongoing nonviolence trainings will be happening throughout the year, our July 6th action will be our major Day of Focus in the summer of '85. It is our hope and plea that women will be inspired to take part in the planning of that action through their correspondence or, even better, by coming to the Encampment for a weekend, a week or longer if possible to help with community dialogue, logistics, physical work that needs to be done on the land, etc. Women energy is needed on the land now. Our "work weekends" will begin in April. For more information or to make a contribution call (607) 869-5825; or write The Women's Encampment for a Future of Peace and Justice, 5440 Route 96, Romulus, New York, 14541. For tax deductible contributions, make checks payable to Holding Our Own.

"So tonight I find myself feeling hope. I am feeling that exhilarating, scary sense of certainty, of a spell brewing, as if we were all part of a ritual that is now beginning to work. For the force that pushes us toward each other, flesh to flesh, heart to heart--that moves us to dance, to work, to birth and to weave--is a power that never stops reaching out for life."

-Starhawk, Dreaming the Dark

Adult Children of Alcoholics

BY SATRUPA

Notes from a revelation:

Her words echoed mine of only moments before. "But am I the Adult Child of an Alcoholic (ACOA) if my parent started drinking when I was 27 yrs. old?" "Yes" believes Janet Weitz, author and lecturer. She described how the modeling of behaviors can affect up to three generations down the line, from the original alcoholic. Using humor and the door it opens she brought negative inner voices to light. Part of her premise is that the ACOA's lack a fundamental data base, creating a learning deficit. Never having known what is normal or seeing role models of organized thinking, communication and processes that carry through to a planned goal, the ACOA is adrift. Traditional psychotherapy that centers on the Adult Child (AC) can be unproductive or worse because the answers are not within. AC's need feedback, help in knowing HOW to do. They need to develop skillfulness in working and expressing emotions such as rage rather than internalizing. And, in order to go from understanding to forgiveness anger must be resolved.

Adult Children

- * don't know how to play
- * block entire parts of their lives -
- * the "elephant in the living room" that no one sees.
- * can be seen as controlling- gained control wherever they could otherwise there was chaos
- * can't say "I want..."
- * give other people what they want themselves
- * many are sugar addicts/ have eating disorders

- * Blame alcoholism/excuse behavior- "It's not their fault, they were drunk" Child learns, "If I get drunk I can do what I like."
- * If you love me you can't be angry with me.

Adult Children heard double messages

- * Love/Rejection - "I love you but don't bother me," equate love with rejection and find such relationships.
- * You can count on me/ disappointment- "I'll be there for you, next time" Parents want credit for their good intentions but don't want their disappointing behavior to count.
- * Everything is fine/ hopelessness- told verbally the very opposite of what the child senses, the AC suffers from distortions in perceptions of reality, feels powerless, and distrusts their own judgements.

And there is more...

AC judges self WITHOUT MERCY. Has difficulty with intimate relationships. The fears of abandonment are too great to ease into a relationship. Doesn't know how to slowly develop a healthy relationship. Constantly seeks approval and affirmation. Can never give it to self. Overreacts to changes over which they have no control. Super-responsible or super-irresponsible. Can't say no because of need of approval, sets no limits, prime candidate for burnout.

And if you are still with me...

The AC is exceedingly loyal even in the face of evidence that the loyalty isn't deserved. Well, as I said in the beginning, notes from a revelation..But am I ???.....

The Joy of Training

By Pati Stillwater

Many of the readers of Valley Women's Voice have heard about Valley Women's Martial Arts, Inc. But the post offices and businesses that are not in the know send us mail addressed to the Valley Women's Martial Arts! This is really no surprise, but as a student of VWMA, I would like to clarify what the school offers and share a portion of my experience there.

VWMA, Inc. is a non-profit school teaching Karate and self-defense to women and girls, ages 7 and up. It is an eclectic school drawing from other martial arts which enhance and enrich the original Okinawan style, Shuri Ryu.

Wendi Dragonfire is the founder and original teacher of VWMA, Inc. To the members of the dojo (Japanese for training hall) she is highly regarded for her expertise and ability to enlighten students about the art of Karate. She is known as Sensei Wendi (Japanese for teacher or professor). Sensei Wendi has moved on to teach in other locations, from California to Holland. Periodically, she returns to teach at VWMA. The school is now run by two of her black belt students, Beth Holt and Janet Aalfs. Donna Mages, who recently received her black belt, also teaches at the school, as do a number of advanced students. This diverse teaching staff provides a rich source of learning.

This year marks the 8th anniversary of VWMA. Many people have become acquainted over the years with what we do, but there are still a lot of myths and misconceptions surrounding the martial arts, particularly about women in the martial arts. Karate cannot be neatly defined or pinned down. It is a moving force; understanding comes through doing. But to get an idea of what it's all about, follow me through a typical class.

When first arriving at the school I change into clothes that allow me to move freely. These are called a gi (Karate uniform). Then I enter the dojo. Being a training hall, as distinct from a gym, it is a

place for learning the "way" of Karate. As a collective of women we respect this as a safe place to learn about ourselves and our world through Karate. Karate training means more than physical fitness alone, although physical fitness is definitely a major benefit. It is a time for being with oneself while participating in a collective experience. It is a place to claim the mind so the body may learn and the spirit may grow.

For me, Karate is one way of integrating my body, emotions, intellect and spirit. I feel an inward permission to express and experience myself fully. That is, through the movement of Karate, my spirit manifests. I learn how to defend myself on many levels, against attackers, against illness (mental and physical), but mostly I learn to respect myself--to like myself. As this happens I begin to see the reflection of my life in my Karate. For example, I tend to overextend myself in all facets of my life. In my training I noticed my movements were exaggerated, overextended. I needed to pull in and stay closer to my own physical center. This reflects on my emotional and other levels of being as well. Each woman will have her own insights that come from being in Karate class, but what we all learn are certain karate forms and self-defense techniques.

Classes begin with a brief meditation during which I leave behind my worries, upsets, triumphs and various thoughts such as shopping lists and dinner dates. I try to quiet my mind and begin to sense the energy of the class as a whole--noticing who is there and reading myself for the work to be done.

Warm-ups begin. Stretching my tight and often crooked body, I move through the knots and make note of where I need to place particular attention that day. Aerobics and calisthenics are also part of the warm-up phase. It is important not to neglect this time or be too easy on myself. The muscles need to be warmed in order to loosen them. With this loosening they are more able to respond to the instructions they will receive. It is also important not to put so much effort into them that my effort gets in the way. This is one of

the constant learnings at the school--one of balance, especially that of tension and relaxation.

The class progresses with "basics"--blocks, punches, kicks and combinations of techniques. Sometimes I work with a partner, sometimes alone and other times with multiple partners. We use various types of equipment for targeting our techniques. A special part of class is the performance of Kata (pre-arranged forms for fighting multiple attackers). These forms have a dance quality to them and are flowing, yet powerful combinations of the basic movements learned. There is also sparring, one of the more emotionally charged training skills. This is a time when each woman meets her self--her fears, desires and needs--face to face. It can be one of the most rewarding aspects of Karate; quite often it is fun.

Many people think what they see in the media is sparring. Women and men get kicked, punched and sometimes maimed in tournaments or in learning to "fight". This is not true Karate. In our dojo, the emphasis is on control. We learn how to externalize our power and commitment, and how to defend our rights without hurting other women. When accidents happen, we learn to be tolerant of our own and others' mistakes. Harmony sparring is designed to develop one's flow and to increase one's confidence in using various techniques. As the ability to move faster and perceive openings in the opponent/partner becomes part of the body's vocabulary, there is less fear and more enjoyment.

Enjoyment, that is what training is all about. Feeling safer, stronger, being more aware and alert, all allow me to enjoy life more. It is seeking and finding the "joy of training" that keeps me coming back to the dojo.

I had many questions when I began to study and have heard those same questions from other women. Here is a partial list: why bother to come if I'm not going to study with the intent to become a black belt? Isn't a little knowledge more harmful than none--I may advance into a situation "high" on my knowledge, think I can defend myself, and find out I cannot. I am afraid I may get myself killed rather than "just" raped. What right

do I have to turn my body into a weapon when I don't believe in Arms? All these questions and more enter the dojo with me. For some of them I find an answer, while still others continue to rise.

But I have found through other women's experiences and through my own that Karate and self-defense save us from one, being in bad situations--we have more awareness and therefore more choice; two, when confronted, I find I have a voice that can scare the attacker who wants a "victim"; and three, I no longer act like a victim--my body has a mind of its own and although my emotions may be running terror through my brain, my body responds with a technique and soon I am free to run.

Beyond the need to learn Karate for self-defense purposes, women discover, as I have, increased self-confidence, self-esteem, and awareness that better equip us for everyday struggles in life.

Life is a struggle. It is a fight for a job, or a home, against illness or for peace of mind. We fight to be free and at peace, in our communities and within ourselves. Karate, a fighting art, arms us with skills, knowledge and tools we can use in that struggle. With each breath we choose life. Karate increases the size and control of that breath and the ability to defend our rights to live freely.

Life is also a joy. Karate movements, learning to fight and defend, are not what keeps me coming to class. It is what Sensei Wendi calls "the joy of training". It is peace found within the struggle. And this only comes by doing.

I hope that other women will begin training. Whether it is Karate with the Valley Women's Martial Arts, Inc., or another art in another school, does not matter. What matters to me is that women grow in personal power and strength.

Please feel welcome at the school during class time--to be a spectator, ask questions, share observations. Welcome yourself to the experience of the joy of training. Each time I have this experience I try to carry it into each moment of my life. That is freedom. That is "the way" of Karate. Hope to meet you and to train with you.

But is the Grass Really Greener?

BY ROSEMARY CHRISTOPH

Enticing, seductive, the future beckons to us with alluring fingers. "The grass is greener over here," she says, "come and see..." but when we reach the other side it has receded, and she beckons again: "Just over here, come on...then you'll be happy." She is endlessly creative and we dance along to her tune, willy-nilly and unaware. Like a new lover, she seems to contain all meaning, all delight; we can hardly wait to get there.

Somewhere else, somewhere else... If one's "real" relationships are drab and difficult, we etch the future ones in gold. The present seems to plod along in black and white, while the future glows in technicolor. We seem to continually abridge our experiences, like hyperactive children who can't concentrate and give up after the least difficulty. It must be easier, better, different in some other--job, relationship, family--and this hopping about from partner to partner, place to place, scene to scene as if eternally in search of a "better bargain", can become habitual. We become eternal dilettantes, dabblers in life, living out a national pattern without realizing its full implications.

What does it take to realize that the past does not exist: it already was. Nor does the future exist: it is a creation of the mind. All that truly exists is the present moment in all its intricate detail and immediacy. However limited it may seem, it is all we really have. And when we finally "arrive" with a jolt

in the present, we find all the fullness, all the richness we sought elsewhere--smells, tastes, sounds, sights, touches indescribably dear and sweet. The feeling of waiting, waiting for real life to begin and a wonderful future to appear, is gone--there is nothing to wait for, it has begun, it is here already and has been all along.

Only by living fully in the present do we create an alive future; there is an inner dimension to living in the present which brings us to what visioning is all about. To turn within and look consciously at one's inner attitude, one has to shut off memories of the past and rehearsals for the future. Simply BE, whole and complete, in the midst of what is--grief, joy, resignation, love--be there without holding on to it. Be there and let it change as it will if it is lived through fully.

Here is a simple exercise for visioning, for getting in touch with the present on a symbolic level. Sit quietly somewhere, spine erect, eyes closed. Let out at least three long deep sighs, clearing your body of any held feeling of tension. Let your mind become very peaceful, like a blank screen. Various thoughts, images and feelings may come up; let go of each one and let the stream of the mind become very clear and tranquil.

1. When you've become very peaceful, then on the right allow an image to appear that symbolizes where you are in your life right now. It may look like a photograph, a scenario, a dream image or sound or phrase, or even a tactile sensation. If several

come up then choose the one that is most relevant with which to work. Feel/see it in its entirety, then let it go again; now once more let your mind become silent and tranquil.

2. Now on the left see another image, another aspect to your life that is deeper and often quite different from the first. In the same way simply see it, acknowledge what it is. If it changes and "tells a story" then follow it, let it go and become peaceful again.

3. Either image may have pain or difficulty associated with it--or your question may be, what's the next step? In either case turn to the lower part of your vision-field and allow your own inner wisdom to answer any problems with another image, a statement, or a series of symbols. If nothing is clear right away, be patient and recognize the condition as an answer. If your mind is blank, wait and see; if it is jumbled, the matter is too confused right now; if it is silent, be quiet...

4. When you have received your inner answer then open yourself to the top of the field of visioning. Any energy, hope, faith, love you need be aware of as being there above you, an eternal source of light, the Goddess, pouring into each image-picture all the grace, help, strength, change that is needed for healing. Experience this energy as white mist, golden light or radiant rain, whatever form gives you the blessing and the help that you need.

5. You can stop here, or do one more step. In the center

see what you are going toward, what you wish to create for yourself or the world. See the path or steps toward that vision and see yourself moving on that path however slowly and steadily, or quickly and joyfully.

A complete transformation can happen every time you do this exercise and let your interior life speak fully. And there are other ways of visioning the future that are positive. If we accept the idea that how we think influences and creates reality, then we can very consciously uproot all the negative and even cynical expectations we have regarding ourselves or the planet, and very consciously substitute positive attitudes that literally draw a different reality and awareness to exactly the same self and world in the present.

Creating reality is a scary business. It doesn't mean that when something rejecting or destructive happens that we have created it and have only ourselves to blame (though we do need to check our thought-forms). It does mean that we always have the choice of attitude to take to circumstances. Problems can be considered challenges rather than reasons for depression. One choice leads to growth, openness, deeper compassion, love--another may keep us bound by fear, self-rejection, limitation. Anything is transformable: fear into courage, resentment into thankfulness, hate into deep understanding, dreariness into laughter, grief into wiser love. An endless beautiful challenge, given to us by the Goddess, appears each day in new forms.

Newsbriefs

Intolerance Day

The school board in Madison, Maine cancelled a "Tolerance Day" at the local high school because of the inclusion of a lesbian activist on the program. A Madison High faculty committee approved teacher David Solmitz's proposal to invite a Native American, a Black, a Jew, a Vietnam veteran, a lesbian, and several physically challenged people to talk to students about prejudice and discrimination. When news of the program became public, 150 people showed up at a school board meeting to protest the inclusion in the program of Dale McCormick, president of Maine's Lesbian-Gay Political Alliance. The school board voted 9-0 to cancel Tolerance Day, saying it was concerned "for safety, order and security." (*Boston Globe*)

Rape Victim Mistrial

A mistrial because of a hung jury was declared in the first-degree murder case of Karen Norman in Detroit.

Norman was raped in her home in May 1984 by a man who threatened to kill her. She claims that in order to defend herself and her children, who were asleep in an adjacent room, she stabbed the assailant, who later died. The defense has protested the judge's handling of the trial, alleging that she prevented them from presenting crucial parts of Norman's case and allowed the prosecution to pursue prohibited and unethical lines of questioning. The judge also denied a defense request to declare Norman (who is an unemployed mother of three on AFDC) indigent so that she can get free transcripts of the trial, saying that if Norman can't afford the transcripts she should go back to jail and use her bail money to pay for them. A second trial is set to begin on February 4. Contributions towards Norman's legal costs can be sent to: Karen Norman Defense Committee, P.O. Box 3312, Highland Park, MI 48203.

Conferences

"The Black Woman Writer and the Diaspora" will be a four-day international conference on October 27-30, 1985, held at Michigan State University. It will focus on the multiple bonds that connect black women writers throughout the African diaspora. Contributions of paper and panel suggestions on the topics of achievement of black writers from several continents, centuries, linguistic, and literary traditions will be accepted until April 15. For more information, write to: Prof. Linda Susan Beard, Dept. of English, Michigan State University, East Lansing, MI 48824.

Women in Medicine is sponsoring their fourth regional conference, "Women in Medicine: Reaching Toward Tomorrow," on April 11-13, 1986. Call or write for further information: 1300 York Avenue, Room D-115, New York, NY 10021 or phone: (212) 472-5742.

National Women's Studies Association 1985 Conference will be held at University of Washington in Seattle, June 19-23, 1985. There will be workshops and panels dealing with feminist research, education, community activism, and cultural events, along with a book exhibit that will serve as a showcase of women's achievements in print. For more information write to: NWSA Women's Studies Program, GN-45, University of Washington, Seattle, WA 98195.

The Third National Women in Print Conference takes place May 29-June 1, 1985, at UC, Berkeley. Write to: Women in Print Conference, Box 3184, Oakland, CA 94609, or call (415) 826-8720.


The Seneca Women's Peace Camp feels that our example of woman organizing at the grassroots level should be shared with other women at the NGO Conference. Anyone interested in supporting Seneca's involvement and input in the UN Conference on Women please contact: Julie Gress, Women's Peace Encampment, 5440 Rt. 96, Romulus, NY 14541.

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If the VWV receives 100 responses to this survey (we distribute 6,000 papers) we will randomly choose one winner to receive any of the following prizes. You pick one:

1. Hot tub (a soak, not the item)
2. Privately catered veggie meal
3. Free subscription to the VWV
4. A Position on the paper
5. A committed one nite stand-Q to Q
6. Round-trip ride to Gerry Ferraro's house
7. A complimentary interview in the VWV.

WINNER ANNOUNCED IN PAPER!

Why a survey? We need to know who our readership is. Who is the community? And does the paper meet your needs?

IF YOU WISH TO BE ELIGIBLE FOR THE CONTEST USE A PHONY NAME-ID PROTECTED.

1. Who are you? Please use all the identifying labels you can think of. e.g. radical lesbian feminist, separatist, vegetarian, working class, wasp.

2. Do you read the VWV regularly?

3. Age

4. Rural, suburban, or urban residence?

5. Income level

6. sufficient income for your needs?

7. Must you go outside of your interests to obtain your living? eg. you're into herbs and you work as a computer operator.

8. For your economic survival do you feel you compromise your

- a) interests b) politics c) principles
d) sexual preference

9. How great is your compromise?

- a) very little b) somewhat c) great
d) this is my greatest struggle

10. How long have you lived in the valley?

11. Do you see the valley as having changed? If so, how.

12. Have you been active in politics?

13. Please identify the movements you were involved in.

14. How long were you involved?

15. How did you participate?

16. What caused you to leave? Or stay?

17. What were your frustrations?

18. If you're uninvolved in politics at this time would you say that you are apathetic? dormant? other?

19. What is your consuming interest at the present time?

20. Consuming fear? concern?

21. What, if any groups etc do you support with your time/\$/materials/advice

22. Can you easily find the VWV? If not, where would you like to see it distributed?

23. Do you use the services of our advertisers?

24. If you have had items for announcements or calendars, were you able to get them put in easily enough?

24. Has the VWV ever offended you?

25. Did the VWV serve your needs in the past?

26. Does it now?

27. Do you depend on it for anything? eg. calendar?

28. Please comment on the following: use poor, ok, good & vry good

a) feature articles

- b) letters
c) fiction
d) poetry
e) news
f) announcements
g) calendar
h) format
i) graphics
j) photography
k) astrology
l) other _____

29. Which would you like to see more of?

30. less of?

31) Using poor, ok etc please rate the following:

- a) networking
b) info distribution
c) dialoging
d) current events
e) politically correctness
f) other _____

32) Are you aware that most of the content of the paper is unsolicited?

33) Are you aware that the paper is understaffed?

34) Are you aware that the VWV is a student run organization (SRO) and as such is subject to strict controls over our (feminist) monies?

35) What additions would you like to see to the paper? eg. personal column

36) We would be most appreciative of your constructive criticism regarding any aspect of the paper. Thank you for your time and energy!!!!

Papers in Peril

The *Feminist Connection*, the women's newspaper in Madison, Wisconsin, has announced that it is suspending publication. In a front-page story in its "Farewell Anthology," editor/publisher Annie Laurie Gaylor wrote: "We all have our 'moments of truth.' I think mine came at the paper's fourth anniversary, during campus registration week in a broiling sun trying with only partial success to sell very good homemade pies to raise funds for the paper. Someone walked by asking, 'So I hear the *Feminist Connection*'s doing pretty well?' I just gave him a look, and the obvious reply: 'Would I be running a bake sale if it were?' For the four years and four months during which it has been publishing under some adversity (although always in the black—women have to be prudent), the *Feminist Connection* has nevertheless been an object of warm critical praise, endorsements, enthusiasm, as a visible, daring evidence that feminism is flourishing. But now it's time to suspend publication." Gaylor did not elaborate on the reasons for the suspension, but gave a

contact person willing to "speak to individuals or groups who may wish to bestow grants or practical suggestions regarding a financially sound start-up of a new *Feminist Connection*."

New Women's Times in Rochester, NY announced that it is "looking for a mandate from our readers as to whether *NWT* remains a viable source of energy in the 1980s." In an editorial, the paper asked readers to send donations and letters on how they feel about the paper. According to the editorial: "The response that we receive will ultimately decide for us whether *NWT* goes on or not."

Commonwoman, a Vermont women's paper, is also in a "state of transition." In a letter to subscribers, *Commonwoman* wrote: "We are becoming . . . something else. . . . We're not quite sure what. We are sure that publishing a sixteen-page newspaper on a scheduled basis has become too much of a drain financially and psychically. We're all still excited about the possibilities of printed media to explore, express, and explode womyn's energy. We hope a new

format will spark this explosion. . . . We still welcome all your wildest contributions and love letters to the editors."

The three-year-old *Detroit Women's Voice* announced in its January issue, "[we] must have the support of a larger portion of the local women's community. . . . The problem isn't really lack of funds. . . . We need women willing to make a large commitment as collective members."

Feb. Survey Needs Response!

There have been only six responses to the Lesbian Battering Survey. These responses are to be handled only by lesbians. Feel free to send them in late.

The information will go to The Lesbian Caucus at the national level, and if many are received, we will pull data for an article in a future issue of the *VWV*.

May Issue
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Success - An Artistic Accomplishment: Visual Biographies of Five Area Women

In an intense three-year project, five local women artists have used portraits to examine the lives and careers of five other successful working women from the Amherst/Northampton area.

The exhibition CORRESPONDENCES uses pieces of furniture, moving machinery, sculptures, perfume, paintings with frames that turn out to be doors, drawings, poems, clay and constructions in an entertaining, no-holds-barred collection of unusual portraits of well-known area women: peace activist Frances Crowe, playwright-therapist Sarah Dreher, businesswoman Ann Hastings, college administrator Nancy Eddy and high energy physicist Janice Shafer. Crowe is from Northampton while the other four women are from Amherst.

"We used art to explore and describe the qualities that made these extraordinary women able to get their work done," said Barbara Yaukey, printmaker. "We wanted to know what it was that made them successful."

The unconventional portrait project, conceived by Yaukey, brought together sculptor Terry Rumble, painter Constance Hamilton, writer Betty Steiner and photographer Helena D. Negrette. These artists considered over 200 local career women as subjects for their visual biographies before narrowing the list to five high-powered workers.

The subjects' ages range from mid-forties to mid-sixties. "We were interested in women who had a past," smiled photographer Helena Negrette. "We wanted subjects who had already dealt with the overwhelming problems that working women face in balancing their public lives with the private ones they share with lovers, husbands and children."

Focus, autonomy, risk, intuition, tenacity, breaking with convention and seeing work as an artistic accomplishment were themes that came up again and again in talks between subjects and artists. These themes formed the ideas used by the artists in the works about their complicated subjects.

Nancy Eddy is shown in Yaukey's portrait of her as a 3' x 7' quilt made from hundreds of scraps of fabric. The quilt, which shows a public and a private side was the result of Eddy's comment, "I like to fit the pieces together."

"I just keep repeating the Peace message," said activist Frances Crowe. Photographer Negrette responded by placing a record player in front of a wall of poster-like photographs of Crowe. On the turntable is a record marked with a peace symbol. The record turns continuously.

In three poems by Betty Steiner, Ann Hastings, the owner of Town and Country Realtors, emerges first as a struggling waitress counting

tips and worrying about her three daughters, later as a millionaire entrepreneur who says, "If you want it, go get it," and finally as a dreamer who watches the ocean. Constance Hamilton's painting shows Hastings as voluptuous fantasy flowers floating in a bright pink sky.

Physicist Janice Shafer said, "I had to learn to do hardware--very few women in physics do that." Terry Rumble's large painting shows her surrounded by a room-sized apparatus which Shafer built herself for one of her experiments.

"My work comes from my past," commented playwright Sarah Dreher. "I need to keep old feelings available to use in what I write." In one portrait her childhood snapshots are incorporated with worktable, typewriter and lamp. In another she is depicted as a hinged stage set which shows poster-like paintings of her on the outside and opens to reveal jagged lightning bolts on the inside walls.

"Everybody has work to do," said Barbara Yaukey, "we want viewers to be inspired in their own work when they see and hear about strategies used by successful women from their own community."

The month-long exhibition of over forty works will be on view at the Northampton Center for the Arts in the Old School Commons (at the corner of Routes 9 and 10 in Northampton) from April 16 to May

13. Gallery hours are 10-5pm weekdays, 10-4pm Saturdays, and 11-4pm Sundays.

Events in connection with the exhibition are free and open to all:

April 4: Jones Library in Amherst at 7:30pm, a preview, slide show and poetry reading.

April 21: Opening reception from 3-5pm. Meet subjects, artists. Refreshments.

April 23: Gallery Talk at 7:30pm. Art historian Ann Mochon demystifies non-traditional art, identifies major themes of the work and addresses the social and political function of the portrait and its role in contemporary women's art.

April 28: Poetry Reading and Discussion at 3pm. Writer Betty Steiner reads her portraits of the five subjects.

May 1: Public Discussion at 7:30pm. Catherine Portugues, Women's Studies Coordinator from the University of Massachusetts moderates a public discussion between artists, subjects and the audience. Parts of the program to be aired on WFCR.

May 12: Gallery Talk at 7:30pm. Art historian Ann Mochon repeats her earlier talk and makes concluding remarks.

April 17-20 & April 25-27: Sarah Dreher's new play, "8 x 10 Glossy" will run at the performance space at the Northampton Center for the Arts. Admission.

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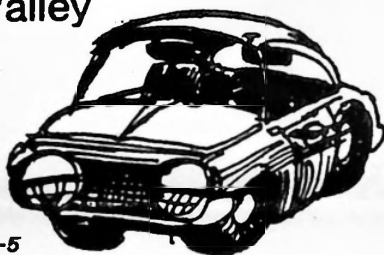
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Hampshire County Prepares

Cont'd from page one

Sergeants Carol Perry and Judy Archbald have been working for some time in the County Jail and House of Corrections. Three new women have been going through standard training. After a week's course in County Corrections, they spend an orientation period on the job at the new building. When they have completed the three week State Correctional Officer's course at Medfield they will officially be qualified to work in all areas of corrections duty, at an equitable level with the 62 male C.O.'s.

Out of respect to what little privacy male inmates have, the women do not usually work directly in the men's cell blocks or strip search men, but they can if necessary. More usual duties are in the rest of the institution: Visitor's Area, Main and Outer Control, Transportation, Mailroom, Personal Property and I.D. They do any searches of women visitors or inmates.

Sgt. Perry has been employed at the old Union St. Jail for twenty years. The daughter of recently deceased Sheriff John Boyle, she became the first woman correction officer in the county seven years ago. The sheriff, who lived with his wife in an apartment in the jail, has been much eulogized for setting a humane and personally caring policy and example in the ancient brick building.

Sgt. Archbald has worked in Hampshire County Corrections for five years. Before that she was a social worker and has, she says, "seen it from both sides". She credits Sheriff Boyle with allowing the institution to move in a progressive direction. While guiding a group at the recent "open house" the neatly uniformed officer expressed her pleasure at the new facility and the hope that it would make their work much easier. Her mother and daughter were along on the tour.

Newly appointed Sheriff Robert Garvey has inherited a corps of Boyle "family style" officers. They bring with them a reputation for running a "camp". A recent inmate told County Commissioner Pat Sackrey that Boyle's jail was considered "the country club" of the state's system of prisons and county jails. Hampshire County's liberalism seems to extend into its correctional system.

Garvey, former Chairman of the County Commission, is letting himself be guided by the experience and tradition of the older officers. The challenge they face is for the thirty-three green-shirted oldtimers to take in hand thirty-seven newly hired and schooled officers in new brown shirts. Then together they must fit their good intentions into the high-tech, state-of-the-art "concrete fortress" that is designed for easy and ultimate control of human behavior.

When fully operational, this new correctional facility will cost \$2 million a year. The County is considering renting as many as 45 cells to the State and Federal governments for \$25-40 a day.

The old County House of Corrections has been sold to developers who plan on turning it into a condominium. There was an effort by some local people to use Block Grant funds to turn it into a community and/or daycare space.

Further Prison Reading and Resources

Get together with several others to buy this big, expensive book. I read This Place by Andrea Freud Loewenstein in three long nights, unable to put it down. This novel about a few months in a women's prison (probably based on Framingham) is told through the words of four participants, two inmates and two staff. It is a deep, moving, and well written account that fills the silence maintained about women in prison. Andrea gives us a look at women's different realities, or differences, stewing together in the pressure cooker of the Correctional System. In this uniquely female setting lesbians predominate.

This Place was published in 1984 by Rutledge Kegal Paul in Boston. Price \$14.95. It is being special ordered by area bookstores to include Womnfyre and Broadside Bookstore in Hamp.

Womnfyre Books in Northampton also sells the only East Coast publication for and of women in prison, No More Cages. Only a \$1.00 (more or less) or by subscription \$6.00 from Women Free Women In Prison Collective, P.O. Box 90, Brooklyn, NY 11215. The six year old collective is in desperate need of new members to continue this unique and necessary work. They have printed letters from women imprisoned at Framingham, MCI., our only source of information from the inside.

The Northampton Chapter of the American Friends Service Committee distributes Outlook on Justice, New England AFSC on prison issues. Subscriptions are available for \$5.00 from AFSC, 2161 Mass. Ave., Cambridge, MA 02140.

Two books available from the Northampton AFSC lending library at Langworthy Rd. are:

The Price of Punishment: Prisons in Massachusetts, by the Prison Research Project (Cambridge, Urban Planning Aid 1974) distributed by the Cambridge AFSC office, Instead of Prisons: A Handbook for Abolitionists by Prison Research Education Action Project (Syracuse, NY, 1976)

Everywoman's Center in Wilder Hall at UMass/Amherst has a small lending library that contains Women In Prison by Kathryn

Burkhart, (Popular Library, NY, 1973).

A wide range of books on prisons is available at Forbes Library in Northampton. Your local library is worth checking for such books as:

Kind and Usual Punishment by Jessica Mitford (New York, Knopf, 1971)

The New Red Barn: A Critical Look at the Modern American Prison (New York, Walker and Co., 1973)

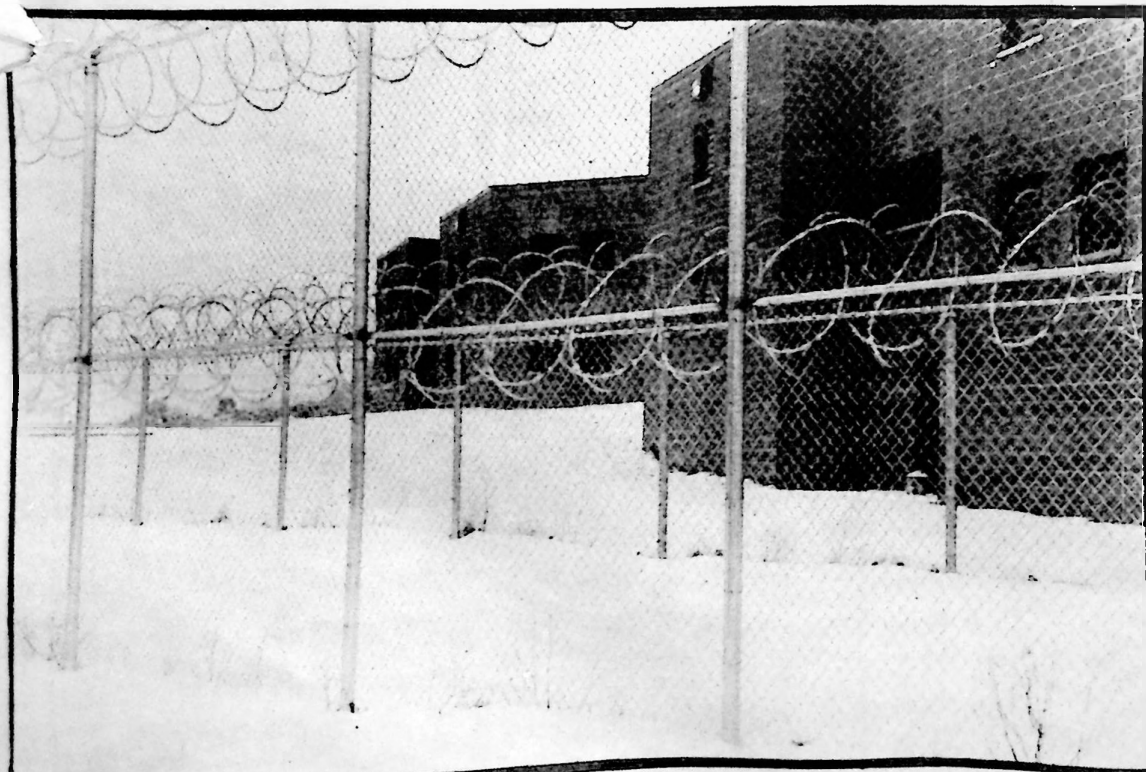
Two groups of women working with women and prison issues in Massachusetts are A.I.M. and PUMA. One local A.I.M. project transports local Springfield area children to visit their inmate mother in Framingham. PUMA is working to decriminalize prostitution.

Aid to Incarcerated Mothers
138 Tremont St.
Boston, MA 02111

Prostitutes Union of Mass.
Room 780, 102 Charles St.
Boston, MA 02114



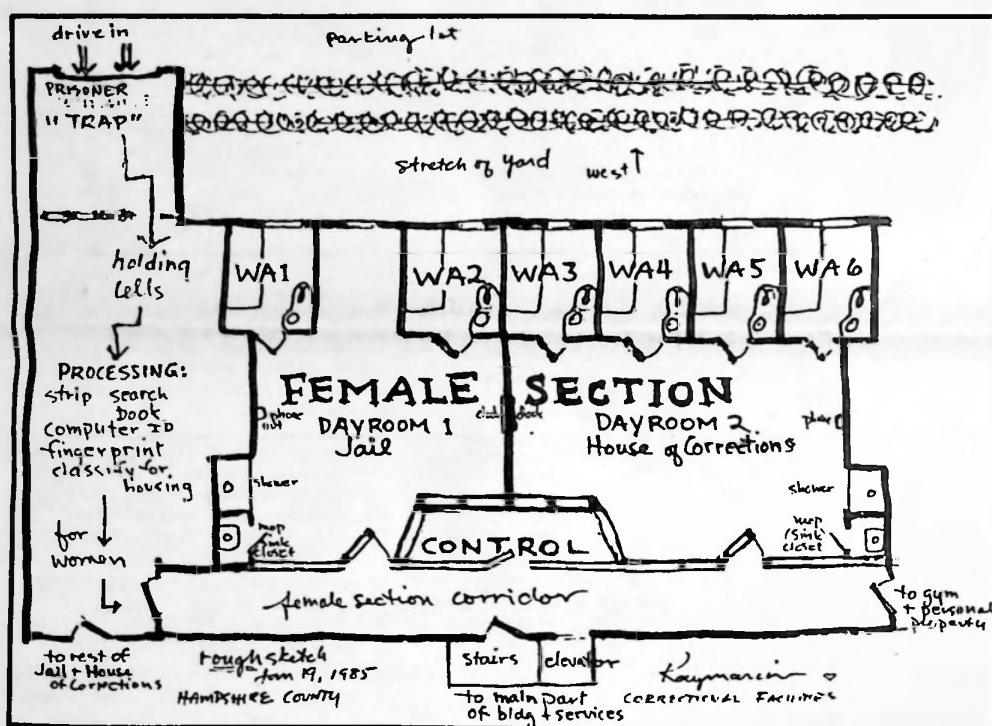
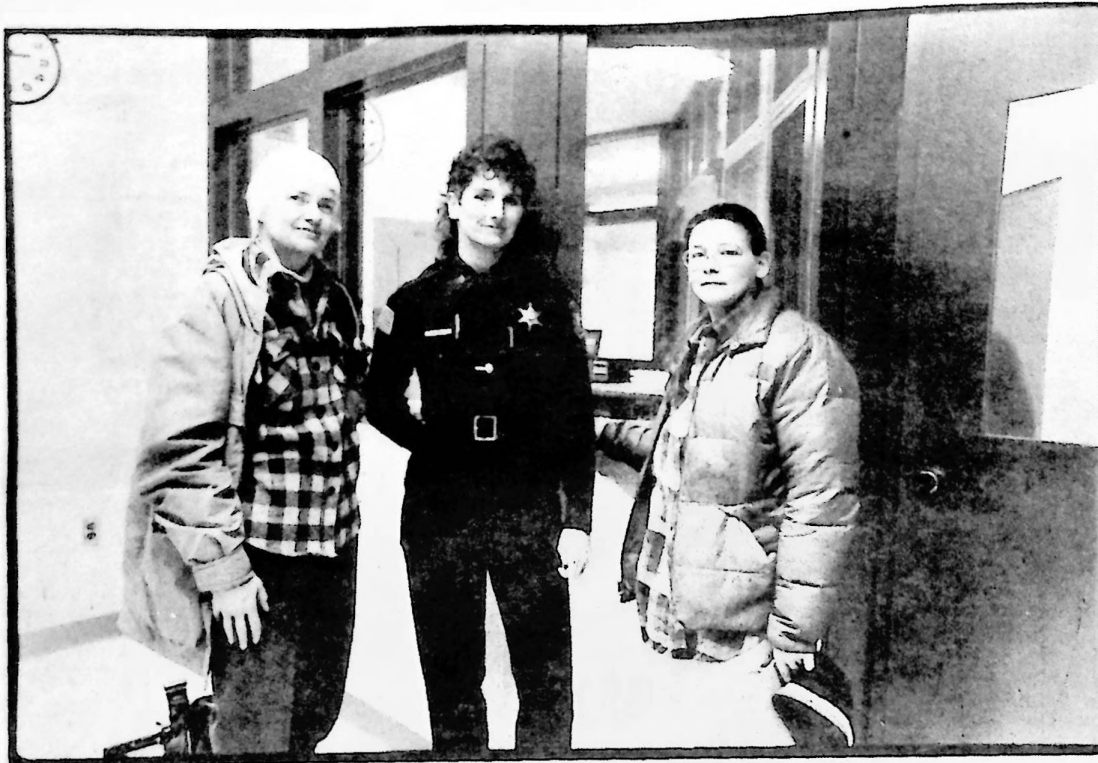
Cell WA-1, Female Section
The cells have horizontal lattices instead of bars.



Double Security Fence
Topped with Razor Wire,
Hampshire County
Correctional Facilities

for Women Prisoners

On the 'Open House' Tour
Sgt. Judy Archbald
(center) shows Northampton
residents Dorothy Thompson
(left) and Kaymarion
Raymond (right) the Female
Section Dayrooms and
Controlroom.



Article
&
Centerfold Graphic
by Kaymarion Raymond

Centerfold Photos
by Kathryn Kirk,
January, 1985

Seventy-five percent
of the area is surveyed by
the fifteen closed circuit
TV monitors in Main
Control, Hampshire County
Correctional Facilities.



Spring Awakening:

Healing Incest through Art

by kol

I sit in bed reading Father - Daughter Incest by Judith Her-
mar. She says there is a men-
tal institution in Ireland
named after Saint Dymphna, a fifteen
year old princess whose father kill-
ed her because she refused to have
to have sex with him. The matron
saint of incest survivors, huh? I
read one tonight. My breasts stare
at me over the top of the sheets,
too warmly. Tonight I miss my child
body, flat and long on her pole legs,
crossing the busy street to buy Daddy's
paper, getting his slippers when he
came home from work. "You're the only
one who can make me smile when I'm
tired, Susie," he said. Not I want
my little girl back - one who played
games besides "don't get Daddy mad",
who did things that made her smile.
Where'd she go?

I put the book down and burrow under
the covers. In the morning my body is
rigid, legs locked together. I breathe
shallow, afraid to feel the blankets or
my skin. Afraid to feel my skin. I don't
want to get dressed, everything is too
tight or too soft, too tough or too
sweet - woman clothes. Today I am six
years old. Don't touch me.

Somehow I did get dressed that day
and went to rehearsal for the play or
father-daughter incest that I'm writing
with Tzivia. When we met two years ago
in an incest survivors' support group
I never imagined this. I wasn't sure
if I belonged there - I had no memories
of being sexually abused by my father,
"only" repeated nightmares of being
raped by him for the last ten years.
The women in the group listened and
believed each other, accenting right-
mare, intuition, and the body's clues
as memory enough. Tzivia and I came back
together last fall to critique each
other's poetry. Incest was not on the
agenda. But week by week it crept into
our writing until we had to acknowledge
it as our work. The task of creating
art out of incest has not been easy,
but it is by writing that we have both
understood the world, and by writing that
we have survived.

I had the dream again last night.
A man came in the apartment where I
wasn't looking. He wanted to kill my
brother and rape me. He said not to
scream or he'd get mad. But I did. I
ran out in the hall and rang all the
doorbells and I screamed and screamed
until I woke up.

It has been said that the real incest
taboo is the taboo against talking about
it. It is a taboo enforced by threats:
"If you tell anyone I'll kill you";
lies: "All little girls do this with
their fathers"; and manipulation:
"You know I'd leave your mother if it
wasn't for you". We must fight against
this taboo constantly in our work. It
appears in many guises. In the fear
that no one wants to hear about this,
we're making a big deal out of nothing.

In the fear that no one will believe us.
It is a miracle that we speak: at
all. One woman I know has only recently
remembered her father coming into her
bedroom at night and touching her vagina.
"Go back to sleep, it's only a dream,"
he said, demanding that she ignore what
her body knew was true. It is only by
relentless self-belief that we remember.

As our performance grows from poetry
reading into theatre we ask of our
bodies and voices, our legs and bellies
and eyes, the honesty we have always
demanded of our words. In doing so,
we come up against our bodies' tremen-
dous desire to believe the lies. "Nothing's
happening, you're dreaming."

In one scene I play a ten year old
girl trying to tell about the incest.
Each time I feel embarrassed, my arms
and legs go stiff and dead. I move about
as though I am in a large ugly costume
that I cannot fill.

"How did that feel?" Tzivia asks.
"I hope it didn't embarrass you to have
to watch me. I hope you're not angry
at me."

"No, that was wonderful," she says,
"but that story you tell, it must make
you feel bad."

"It does. I feel humiliated. I can't
say that on stage."

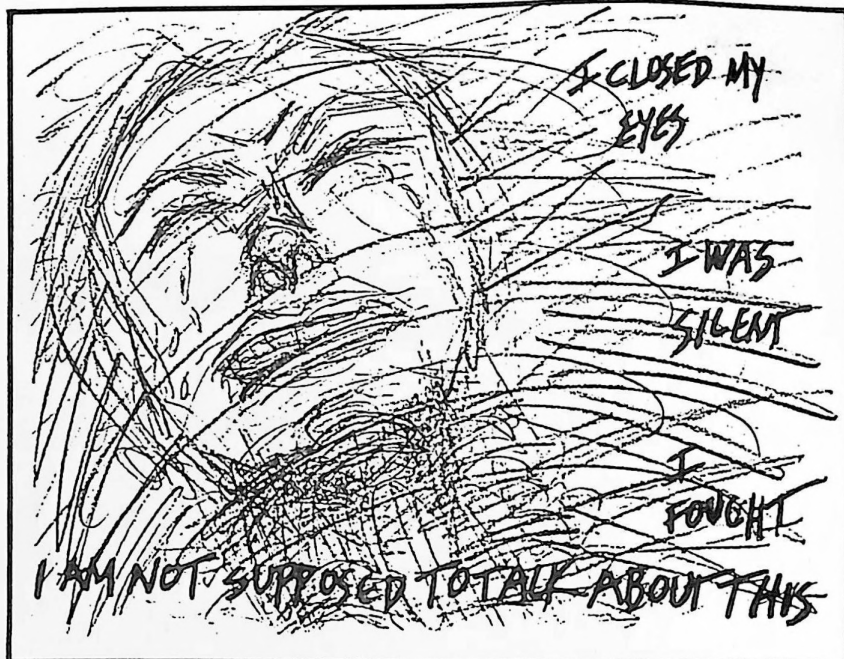
"It wasn't your fault. No one's mad
at you. We want to hear the story."

Ever for women who remember what
happened the effort involved in telling
the story can be tremendous. We work
so hard for years to keep the secret
that when we are finally able to tell
our very bodies can panic. I often
become exhausted in rehearsals, yawning
in the middle of lines, barely able
to keep my eyes open. If I can stay
alert long enough to finish the scene
my vision becomes foggy and I can barely
see the faces in front of me. After hours
of working this way I remembered that I
used to try to hallucinate when my father
abused me. I would blur my vision or
make my eyes blank and unseeing. It
never stopped him, but it did protect
my spirit, withdrawing her into a deeper
part of myself where he couldn't hurt
her. Other kids drank or ran away;

I slept, fourteen hours a day plus naps.
When I recalled childhood feelings in
the play these survival tactics came
back like involuntary reflexes. We
have to convince these parts of ourselves
that the danger is over and we can face
our experiences without retreating out.

"Try again," says Tzivia.
"Who I am reveals where I've been..."

I begin the monologue. I'm awake. I
look around the room. In the corner
is a little girl in a blue jumper.
She is trying very hard to be good.
She wants everyone to be happy so she
doesn't get in trouble. She is very
careful about what she says. If I
frighten her she won't speak at all.
I keep my eyes open and breathe deeply.
I will not make her stay quiet or still.
Her voice comes into my throat, "Black
and blue, I grew. ..." and I ween in
recognition.



GRAPHIC BY J.T.

One of the main survival tools we
used as abused children was to split
from ourselves - "I am not that girl
being forced to do that". Mind left
body, consciousness left reality so
that we would not experience the full
impact of the violation. This tactic
has stayed with me in the form of
clumsiness. When I walk into lampposts,
back into walls, and wander in front
of oncoming cars I am simply exercising
a skill that I practiced for years.
Repairing these splits through acting
and other physical arts like karate
and dance enables us to confront our
pasts without having to relive them.

"Once he held his daughter on his knee
He enjoyed the intimacy of the private
hour
He warmed himself with the softness
of her arms -
She shuddered in the heat of his embrace."
from "Embracing Fear", Tzivia

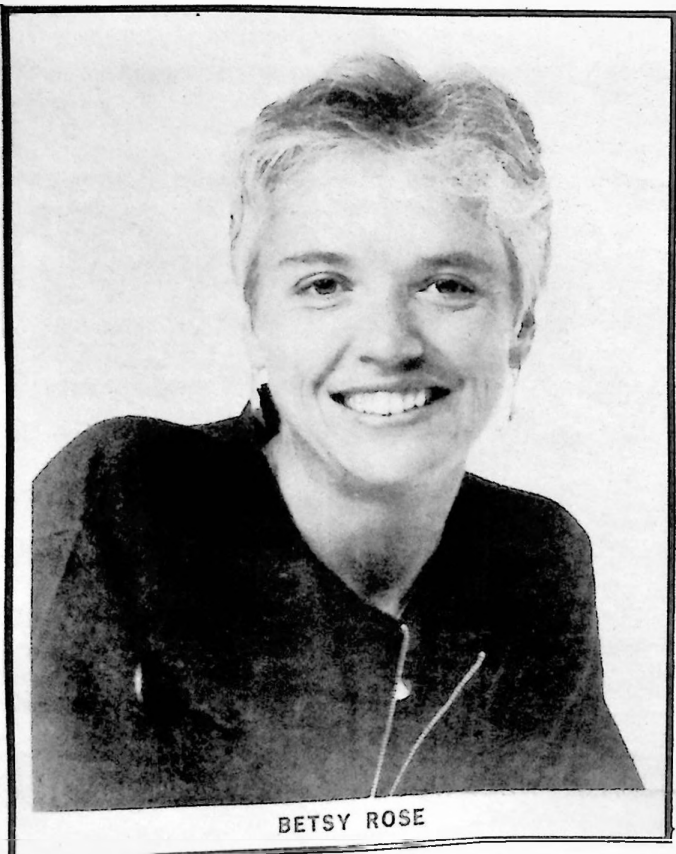
This poem calls for Tzivia to
switch quickly from the voice of the
father to that of the daughter. In
order to do this she has to differenti-
ate the emotions and needs of each.
This is something she was never allowed
to do. "You are acting seductive,"
she was told. "You are in love with
Daddy." As she discovers the voice
and character of father and daughter
she is able to rate the desires of
each. And in this way the acting helps
us to reject the lies they told us to

alleviate their guilt. To act the truth
we must believe the truth, and in doing
so we forgive ourselves. We no longer
feel ashamed.

Incest survivors learn to act at a
very early age: to act loving when we
feel angry, to act as if asleep when
we are wide awake, to act adult when
we are children. One would think that
theatre would come easily to us. But
our abusers demanded only the shallow
appearance of love or sleep or maturity
in order to justify their actions. In
our work we watch ourselves and each
other, noticing breath, posture, the
placement of each muscle, the focus of
the eyes, and in this way we ask that
inside and outside connect. For years
we have exhausted ourselves with the
effort to hide the secret, not to let
it show. We promised not to tell, but
we are breaking that promise.

WE PROMISED NOT TO TELL will be presented
at the five colleges in April and May.
Call the Everywoman's Center 545-0883
for details. For bookings write: P.O.
Box 543, Northampton, Ma. 01061.

WE PROMISED NOT TO TELL:
April 24 at 8pm at the
Browsing Room at Smith Col,
April 30 at 7:30pm in the
Music Recital Hall at Hamp-
shire College. For more info
call the Hampshire College
Women's Center at 549-4600.



BETSY ROSE

In Concert

Betsy Rose

Singer/songwriter/activist Betsy
Rose will be performing at the Iron
Horse, 20 Center Street, Northampton
on Wednesday April 10 at 8:30 p.m.
Admission will be by a \$3 donation
at the door.

Betsy Rose has long enjoyed a
national reputation as an artist
whose songs and performances consis-
tently reach to the heart, offering
inspiration, healing and challenge.

Rose's latest album release,
"Live from the Very Front Row", re-
corded at a concert in Cambridge,
has been hailed as "great sounding...
forthright...risktaking", and Dick
Pleasants of the WGBH Folk Heritage
Program has called it "the perfect
album".

Her first album, "Sweet Sorcery",
recorded with Cathy Winter, intro-
duced songs that have become pro-
gressive and women's music classics:

"Degas Dancer", "Climbing the Rain-
bow" and "Glad to be a Woman", re-
corded by Meg Christian on her
Carnegie Hall album.

Rose's recent songs and perfor-
mances address both global and per-
sonal issues with a directness and
passion that invariably inspire and
empower her audiences. She sings of
women, children and men, the chal-
lenges and possibilities of living
in the nuclear age, and the power
of family and spiritual roots in
our lives.

Pete Seeger has praised Rose's
songwriting as "damn fine", and Meg
Christian describes her as a "joyful
and perceptive performer...always a
delight to hear".

For further information regarding
Betsy Rose's appearance in Northamp-
ton, call Sara Seward at (617)641-4519
or the Iron Horse at 584-0610.

Women in the Arts

Split Britches Returns!



SPLIT BRITCHES PHOTO BY PAMELA CAMHE

Last month Split Britches, a women's theater company from New York, played to sold-out crowds in Northampton. They are returning! On May 3 & 4 Present Stage Theater will present Split Britches at the East Street Studio, 47 East St. in Hadley at 8 pm. Split Britches is a piece about ancestors, an eccentric family portrait that traces the lives of three women in the Blue Ridge Mountains of Virginia in the 1930's and 40's. Based on true characters, Split Britches is a creative and

compassionate admixture of oral history, folk humor, traditional sadness and modern absurdity. The performance develops into a powerful study of obsession and senility, using a script that is at once poetic, political, and extremely funny.

"At once hard and sensitive, like a sweet plum with a tooth-breaking pit..." (New York Post)

For tickets and information call Present Stage at 586-5886.

Waking up/The Same Old Story

Three Women Theatre Productions will be presenting two comic monologues, "Waking Up" and "The Same Old Story," by Dario Fo and Franca Rama, all over the Pioneer Valley this spring. Call Anna at 545-2096 for exact dates.

"Waking Up" to another day of work in a factory when your same old problems drive you (literally) to near madness, drive this mother and baby to a farcical rampage around her kitchen. A brand new breed of rag dollies

who won't stop swearing affects a whole generation of young women whose dollies make them unacceptable for their mother and their husbands, live out "The Same Old Story."

Three Women plan to bring these pieces to women's groups all over the Pioneer Valley this spring. If you want to contact them about showing the piece in your area, talking with women about Women's Theatre and how to make it happen in your community, call Anna at 545-2096.



8 x 10 Glossy

Theater, T99, an ensemble of community women who present feminist theater, is performing 8x10 Glossy, by Sarah Dreher, in mid-April at the Northampton Center for the Arts.

Dreher, an Amherst psychologist and author, is enjoying a steadily widening recognition for her work from theaters across the country. 8x10 Glossy, her most recent work, was a finalist in the Cummings/Taylor Playwriting Competition of the Sierra Repertory Theater, Sonoma, California, and received a staged reading as a finalist in the Theatre Rhinoceros Lesbian Playwriting Competition in San Francisco.

The play recently ended a six-week run at the Stonewall Repertory Theatre in New York City, playing to sold-out audiences. Two of Ms. Dreher's plays, Ruby Christmas and 8x10 Glossy will be published this fall by Iowa City Press in an anthology of lesbian plays. Her first novel, Stoner McTavish, a lesbian romantic suspense escapade, will be available in April, published by New Victoria Publishers.

8x10 Glossy is set in the small town of Parker's Cove, Maine, and concerns the struggles of three women to come to grips with the psychological damage that is the legacy of their now-deceased father/husband. Carter, the younger daughter, is a radical lesbian who makes her living as a photojournalist.

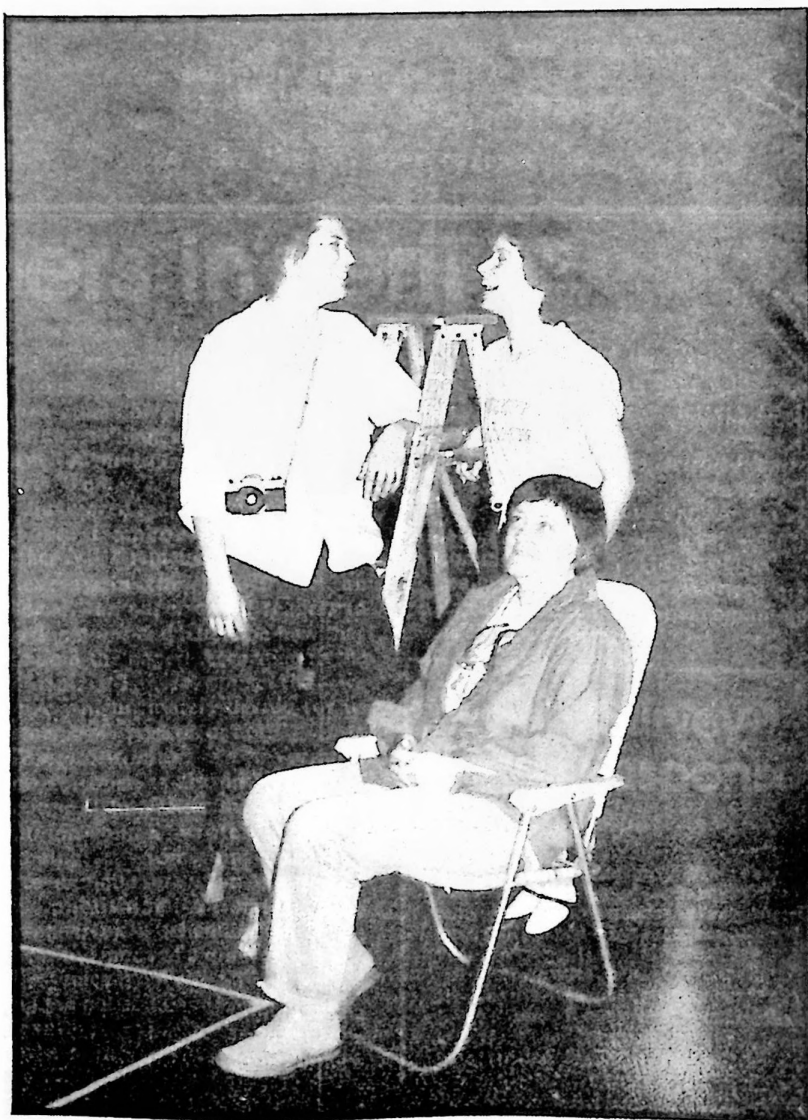
Julie, her sister, finds herself in a lifeless marriage to a pharmacist who supports her addiction to Valium. Dana, recently divorced, finds her feelings toward Julie growing from friendship into sexual attraction.

Director Lis Brook describes the play as one that reflects many of the conflicts that we experience as women--about balancing our needs to give and to receive love, warmth, gentleness with our right to live our lives free, unencumbered by the unsolicited needs of others. Despite the difficult subject matter 8x10 Glossy is touching, funny and optimistic.

8x10 Glossy will be performed on April 17-20 and 25-27 at the Northampton Center for the Arts, Old School Commons in Northampton, at 8 pm. Performances on April 17 and 25 are for women only. The theater and bathrooms are wheelchair accessible. Advance tickets (\$4) may be reserved by calling the NCA box office at 586-7282. Admission at the door is \$5. For more information or if you would like to pitch in and help in exchange for admission, call the producer, Sher Vieira, at 549-1399.

A free preview of 8x10 Glossy will be presented at the Bangs Community Center in Amherst on Saturday, April 13 at 2 pm. The preview is designed as workshop theater--the bare necessities, no special lighting or set.

The Amherst Arts Lottery Council has supported this work by providing partial funding.



Books

LESBIAN SEX COMING TO THE VALLEY

By Tetty Gorfine

Author, counselor, and workshop facilitator Joann Loulan, who has recently published her new book, *Lesbian Sex*, will be visiting the Valley May 8, at the People's Institute in Northampton from 7-9 pm to give a talk on Lesbian Sex/The Tyranny of Orgasm.

Ms. Loulan's presentation will provide information on a variety of topics pertaining to lesbian sex. She combines information, humor, and entertainment in relating to her audience, and will commence the evening with a talk, followed by a question and answer period.

Having developed both workshops and trainings stemming from her book and expertise in the area of lesbian sex, Ms. Loulan will return to this area next fall to offer a full day workshop to the lesbian community, as well as a training for lesbian therapists.

In her book, the author explores the numerous dimensions of lesbian sex. Taking into account cultural attitudes toward female sexuality, homophobia, our personal feelings about ourselves as sexual beings, and individual styles in relating, she does a wonderful job of weaving together the strands that form lesbian sexuality. Ms. Loulan covers topics from "Barriers to Sexuality" to "Addiction", "Disability", "Aging", and "Motherhood".

Ms. Loulan does not presume that sex and sexuality are the same for all lesbians. In fact, one of the most empowering aspects of her work lies in her validation and support of our differences. Just as "each

LESBIAN SEX



woman's genitals are as individual as her nose", so are our needs and desires. It is not these differences that create problems, it is what we do with those differences and whether or not we can acknowledge them.

Lesbian Sex gives us ways to think about the problems and pain we carry within our sexual selves, practical ways to work through many of these problems, and an understanding of the psychological aspects of our sexuality. This book gives information that will empower, demystify our secrets, and allow us to feel our sexuality to be as basic and ordinary as life itself.

Ms. Loulan's presentation is

being co-sponsored by Tetty Gorfine, therapist, and Lifeline Institute of Amherst. Lifeline is a new agency offering educational workshops and presentations primarily for the lesbian, gay, and bisexual communities. Lifeline also sponsors programs for other oppressed and underserved individuals. Lifeline hopes to provide a rooted and visible support for the lesbian, gay and bisexual communities, as well as a sense of commonality among individuals of all sexual preferences and lifestyles. Lifeline also provides psychotherapy and plans in the future to subsidize costs to offer an alternative to mental health centers.

The ANNOTATED GUIDE TO WOMEN'S PERIODICALS lists over 250 publications in the US, Canada, Mexico, Central and South America. Each publication is briefly reviewed by category and indexed by title and geographically. The ANNOTATED GUIDE is a 130 page, perfect bound booklet. Subscriptions are \$12/ind. (2 issues), \$20/inst. & libr., \$6.50 ind. (single copy), \$10 inst. Please make checks payable to the Annotated Guide, U.S. funds preferred. Order from: Annotated Guide, Bx. E-94, Earlham College, Richmond, IN 47374.

BATTERED WOMEN'S DIRECTORY AVAILABLE

The newest edition of the *Battered Women's Directory* is available now. This important resource is the most comprehensive directory of shelters, services and educational resources for battered women and service providers in the United States.

Over 2,000 entries are arranged in geographical order for easy reference. This 300-page volume includes tried, effective and flexible suggestions for initiating hotlines, facilitating support groups and shelter procedures. There is also an extensive bibliography of other resources and many informative historical and theoretical articles on the issue of woman abuse.

The original source of information on abused women, this directory has been published and edited by Betsy Warrior since 1976. Beginning with this edition, the directory will be distributed through the Women's Programs Office at Earlham College.

The cost for this newly updated edition is \$10/individual, \$15/institutional. Bookstore and bulk rates are available on request.

The directory may be ordered from: Directory--T. Mehlman Box E-94 Earlham College Richmond IN 47374

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Poetry

A NEW FAMILY

by Peggy Sue Alberhasky

The husband comes home
he is in a good mood
he wears his shirt
tucked in
to show off better
his bottom
and lean sides
he goes to her
she is still trying
to lose the weight
of their first child
that she has somehow
misplaced on her her second
and third children.
All their children
are too young and drool
too much.

He squeezes her
he touches her nipples
he lifts up her smock
and tries to suck
her milk
but the baby cries

he is startled,
but her husband will not give
her back her own nipple
so that she can give her nipple
to one of the babies.
She becomes hot
she slaps her husband
like she slaps her children.
He unpurposely bites
her nipple
not hard but enough
to draw a faintness of blood

she pulls her smock down

over the baby's head
and feels just how heavy

the weight is she hasn't lost
and goes to her other son
leaving her husband.
He has a mark on his face
the size of her hand.
He watches her rearrange
the mouth of his son
on her nipple.
He sees her smile
as the baby begins sucking,

her husband leaves
retucking in his shirt,
showing her
just how long flat and lean
he has become.

About the Artists:

Peggy Sue Alberhasky is a poet, photographer, sculptor and author of the book, *Santa Fe Ladies*. She lives in Coralville, Iowa, and has had poetry published in numerous periodicals. Beverly Silva is a poet and resident of San Jose, California. Judith Anderson creates visual images for women, and lives in East Lansing, Michigan.

For all three women, this is their first contribution to the Valley Women's Voice.

ink drawing: Awakening

by Judith Anderson



GROWING

by Beverly Silva

My head is a ten year old girl still
jumping from high diving boards
& telling me i can do anything
the neighborhood boys can.
But my heart is growing
becoming a mother
for these many wounds i endure
teaching me to look
before i leap
& measure the distance
home again.

Letters, Cont'd

raising many different kinds of children. The process is old; the stream of issues, feelings, and experiences is similar for us all, and it is endless.

We believe in creating our family in ways that are healthy and safe for us as lesbians; we also believe in the importance of interfacing our lives with lesbians, gay men, and straight men and women, some of whom have children, some of whom don't. Rather than feeling "forced back" into the straight world because we have children, as the article implied, we value those relationships as part of our individual and family support systems. Our lives do not involve separatism; there are generalizations to be made about men and about women in this society, but we try to base our interactions and relationships on the individual.

We don't intend to romanticize or simplify here, nor do we advise embracing the world with indiscriminate arms. But boys, regardless of how they have been conceived or who their parents are, have the right to be born, nurtured and loved. Raising sons with a feminist consciousness brings inevitable conflict to our lives. The choices and decisions we are faced with are not always clear-cut or easy; the fact remains unchanged that

they are boys being socialized in a male-defined culture.

The article and the conference suggested the undesirability of fathers in our children's lives. While children without fathers are not necessarily going to suffer, our experience along with many other women's has shown that fathers and other men can be vital, positive parts of children's lives, be they girls or boys.

Ours is a voice that must be heard. We are all women, choosing motherhood or not, for our own reasons. A platform which suggests the danger of fathers, the preference of girls, and the exclusion of the straight world, will not work. There are as many varieties within families of lesbian parents as straight parents: single, divorced, of every size, shape, color, nationality and religion, with financial resources and without, with fathers and without, girl children, boy children, adopted children, children conceived through insemination or intercourse, birthed vaginally or through Caesarean. We have enough limitations placed on us by the culture in which we live; why must we continue trying to limit each other's possibilities and define each other's realities?

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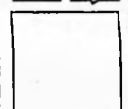
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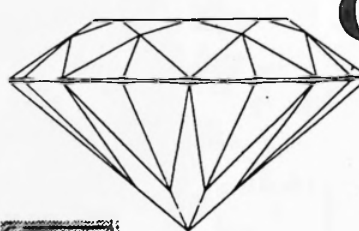
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TICKETS AVAILABLE AT: NORTHAMPTON: Womanfyre, Country Comfort, Guild Art Center; AMHERST: For
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ANNOUNCEMENTS

★ Lesbian Sex/ The Tyranny of Orgasm: author Joann Loulan will be giving a presentation of her work on May 8 from 7 -9pm at the People's Institute on Gothic St. in N'ton. Sponsored by Lifeline Institute and Tetty Gorfine. Donation \$3 -\$5. Call Lifeline for hearing interpretation and wheelchair arrangements.

★ A free gospel concert will honor the late Dr. Martin Luther King, Jr., on April 4 at 7 pm in the Campus Center Auditorium, UMass, featuring the following groups: "Greater Bethel Choir," of Newark; "Genesis", Mount Holyoke College; "Amherst Gospel Choir," Amherst College; "Angelic Voices," University; and the "Springfield Community Choir," Springfield, MA. Speaker is Dr. Brian Mosley, Newark, NJ. For more information, please contact Ms. Doris Clemmons at 545-0031.

★ Kalliope, a journal of women's art, is seeking work for a special issue by women writers and artists who are "differently-abled". We want poetry, fiction, interviews, photographs, and visual art suitable for black and white reproduction. We will be happy to read essays or personal accounts, but we wish to emphasize poems and short stories. Payment in copies. Deadline June 1, 1985. Kalliope devotes itself to women in the arts by publishing their work and sharing their ideas and opinions. It is published three times a year by the Kalliope Writers Collective, Kalliope, 3939 Roosevelt Blvd., Jacksonville, 32205. (904) 387-8211. Sample copies, \$3.50; 1 yr. subscription \$9.00.

★ NECESSITIES/NECESIDADES: is looking for women who can provide short-term shelter for battered women. Especially needed are Lesbian and/or Spanish speaking safe-homes. Please call 586-1125 for more info.

★ NECESSITIES/NECESIDADES: busca mujeres que pueden proveer refugio a corto plazo para una mujer abusada. Se necesita especialmente hogares seguros de Lesbianas y/o lenguaje español. Para más información, por favor llame a 586-1125.

★ First Annual Nursing Conference On Violence Against Women. Proposals are solicited for presentation at the First Annual Nursing Conference on Violence Against Women. The purpose of this conference is to foster the dissemination of ideas, knowledge, research and clinical and educational strategies in the areas of violence against women. A primary goal of this conference is to provide a forum for nurses and other health care providers involved in the area of woman abuse to meet, share knowledge and ideas, and gain support for our work. Proposal deadline June 1, 1985. Conference to be held November 1-3, 1985 at UMass/Amherst. Send proposals to: Peggy Perri, Division of Human Services, School of Education, Hills South, UMass, Amherst, MA 01003 (413) 545-2843 or to Christine King, Division of Nursing, Arnold House, UMass, Amherst 01003, (413) 545-1341.

Were you a victim of incest as a child and are now taking steps to recover? A feminist therapist is gathering information about ways women have found to begin healing this childhood trauma, working toward publication of an anthology about recovery. All material will be kept strictly confidential. To participate in this study, please send for a questionnaire to Katia V. Shurkin, MSW, 3605 Aictic #768 Anchorage, AL 99503.

★ Working Women's Lunchtime Lecture Series, co-sponsored by Working Women's Program/EWC, Employee Assistance Program, University Staff Assoc., and Labor Relations Center will be presented for six consecutive Thursdays beginning April 11 and continuing through May 16. Topics for the series include office life and the women who live it, sexual harassment, pink-color health hazards and prevention, V.D.T.'s, stress and other office health issues, comparable worth, pay equity and occupational segregation. For more information, contact Myra Hirdus at 545-0883.

★ Gay and Lesbian Activists (GALA) is organizing the 4th Annual Lesbian and Gay Liberation March for May 4th, 1985 in Northampton, MA. Everyone is invited to help put on this grand event. We need: 100 peacekeepers, people to help with the signature ad, people to put up posters far and wide, and someone to design this year's T-Shirt...and many more fun projects. Please call us at 586-9340 and leave a message if you would like to help with the march.

★ An exhibition celebrating the tenth anniversary of Women's Studies at the University of Massachusetts/Amherst will be in Bartlett Hall from April 11-18. From April 19-30, it may be seen at the Special Collections and Rare Books Reading Room in the Tower Library at UMass, Monday through Friday 8:30-4:30.

★ "Imposters, Fakes and Frauds: A Workshop For Women Who Doubt Their Competence" is the title of a one day achievement related workshop to be offered May 11 from 8:30-5:00 at the Hotel Northampton. Warning signs are chronic self-doubt and attributing our accomplishments to "luck" or to our success at "fooling others into thinking we are competent". Workshop emphasis is on interrupting self-limiting patterns and philosophies. Offered by Professional Development Associates. \$40 fee includes all materials. Pre-register by April 22 by calling Valerie Young at 586-7450.

★ The Lesbian Photo ID Show, funded by The FLOWER Foundation, is offered as an alternative to the use of women's photographs and to the way art is presented. Typically, in the media and in art, women are depicted as passive objects with an emphasis on appearance. The use to which their images are put is for the pleasing of the male/viewer/photographer's eye. I have a lot of anger about this and I decided that a way of expressing my anger would be to do something that was different. My goal is to create a safe place where the women I work with will be actively involved in the photographic process and have the opportunity to choose to participate in "showing" the IDs. Issues of visibility and confidentiality will be respected and the women have as much control as they want over the picture-taking and subsequent showing of the IDs. For further information, see the Lesbian Resource Book at the Everywoman's Center, ask at the counter at Womofyre for a flier, or write to P.O. Box 602, Northampton, MA 01061.

★ ISO's Bisexual Support Group meet the third Thursday of the month at 7:30 at the Bangs Community Center, Boltwood Walk, Amherst. Next meeting: April 18. We are open to new members and visitors. For further info. write ISO, c/o Valley Women's Voice, Everywoman's Center, Wilder Hall, UMass, Amherst MA 01003 with SASE.

★ Beginning Another Decade Of Women's Music: National Women's Music Festival. The Festival will be held May 31 through June 2, 1985, in Bloomington, IN. The Bloomington campus provides a comfortable, indoor environment in which to grow, network, share and enjoy. NWMF will highlight three nights of main stage performances by nationally known women artists including Casselberry & Dupree, Ronnie Gilbert, Kate Clinton, Ferron, Beth York and more. To be added to the mailing list, send name to WIA/NWMF P.O. Box 5217, Bloomington, IN 47402 or phone (317) 637-4938 or (317) 637-2906 for more information.

★ The New England Women's Musical Retreat (NEWMR) is soliciting applications from women interested in working in all aspects of creating this year's retreat, which will be held over Labor Day weekend in Narrowsburgh, NY (near Monticello). If you are interested, please contact us as soon as possible at PO Box 217, New Haven CT 06513. Women of Color, Third World Women, Differently abled Women, and Women of varying ages and ethnic backgrounds are especially encouraged to apply.

★ As lesbianism is still regarded as something "abnormal, threatening and sinful" by the majority of the heterosexual population, lesbians have developed skillful coping strategies for surviving in a predominantly heterosexual world. Katie Mitchell, a student at Indiana-Purdue University at Fort Wayne, is doing research on the subject of lesbian coping strategies and is soliciting your experiences in this area. Some things you might want to consider are how you coped with coming out to yourself, friends and family. How do you cope with being a lesbian at work, school or church? This may be as long or short as you see fit and may be anonymous or using a pseudonym. Include the year of your birth, your occupation (general), and how long you have been aware of your sexual preference. Deadline April 25, 1985. Contributors who would like a copy of the final paper may send name and address under separate cover. Please send your essay to Katie Mitchell, % General Delivery, North Webster, IN 46555.

★ Attention Women Musicians/ Performers: The New England Women's Musical Retreat (NEWMR), to be held Labor Day weekend, 1985, is seeking women from the northeast who are interested in performing on the Day Stage. Women of color, third world women, differently abled women and women of varying ages and ethnic backgrounds are encouraged to contact us. For information on audition procedures send name, address and phone number to: Kim Kimber, NEWMR Day Stage Coordinator, PO Box 728, W. Hartford, CT 06107.

★ HUMAN SERVICE VOLUNTEERS NEEDED: Work one-to-one with parents experiencing difficulties by providing support, information and guidance. Parents of young children willing to share that experience are particularly needed. Training and supervision provided. Call Children's Aid and Family Service at 584-5690.

★ Eight-week Hatha Yoga courses for beginning and intermediate students will start the week of April 8 in Greenfield and Amherst. There will be a women's class offered in Amherst starting April 9. The classes include gentle stretches, yogic breathing, deep relaxation and meditation. For further information, contact Jean Erlbaum at 56 Orchard St., Greenfield, MA 01301, or call 413-773-9744.

★ Over 30 Lesbian Socials - To be held every first Tuesday and third Wednesday. Potlucks at members' homes. Write for details. P.O. Box 172. Amherst, MA. 01003

★ On April 16th at 7 pm in the East Lecture Hall at Franklin Patterson Hall at Hampshire College Kate Rushin and Rosario Morales will be reading from their poetry. The combination of their stunning political prose and personal insights into the experience of Third World Women in the U.S. is a haunting and powerful one. Kate Rushin is published in Homegirls: A Black Feminist Anthology, This Bridge Called My Back: Writings By Radical Women of Color, Sojourner, and Shankpainter, among others. Rosario Morales is published in This Bridge Called My Back: Writings By Women of Color, Cuentos: Stories by Latinas, Sojourner and other periodical publications.

Everywoman's Center Announcements

Latin Women's Issues Group. Meets Tues. eves for 8 weeks from April 14-April 25 and Sunday eves from May 2-May 16, 1985 at EWC, Wilder Hall, UMass. 7-9 pm. Facilitated by Lourdes Mates. Pre-registration required for group and childcare. No fee required.

Lesbians Concerned About Drug and/or Alcohol Use. Will meet Wednesdays for 8 consecutive weeks beginning March 27 from 6:30-8:00 pm. Meets 2nd Floor, Wilder Hall, EWC, UMass. Facilitated by Laura Devlin. Focus on substance use and how it affects participants' lives. Pre-registration urged. No fee.

Third World Lesbian Issues Group. Will meet Monday eves from March 25 - May 13, 1985 for 8 weeks. 7-9 pm. Meets at EWC, Wilder Hall, UMass. Facilitated by Anita (Nancy) Pleasant. Pre-registration required for group and childcare. No fee required.

Asian Woman's Issues Group. Will meet Tuesdays and Sundays from April 2, through May 21. Meets 2nd Floor, Wilder Hall, EWC, UMass. Facilitated by Chong Yu. Pre-registration required for group and childcare. No fee.

Black Women's Issues Group. Will meet Wednesday eves for 8 weeks from March 27 - May 8, 1985. 7-9 pm. Meets at EWC, Wilder Hall, UMass. Facilitated by Renata L. Nero. Pre-registration required for group and childcare. No fee required.

Graduate WAGES Support Group for graduate women working on their dissertations is being sponsored by the Graduate WAGES Program of Everywoman's Center. Women interested should contact Fanny at 549-0945.

WAGES Program sponsors a "Sip, Snack and Socialize" informal get-together for graduate women at the Faculty Club, Stockbridge House, on the second Tuesday of every month from 4-6 pm.

April Calendar

APRIL 1

Third World Lesbian Issues Group at EWC, 7-9 pm. See EWC Announcements for more info.

APRIL 2

Latin Women's Issues Group at EWC, 7-9 pm. See EWC Announcements for more info.

Asian Women's Issues Group at EWC. See EWC Announcements for more info.

APRIL 3

Lesbians Concerned About Drug and/or Alcohol Use Group at EWC, 6:30-8:00 pm. See EWC Announcements for more info.

Black Women's Issues Group at EWC, 7-9 pm. See EWC Announcements for more info.

Three Martin Luther King Films (FREE) in the Campus Center Room 163 on the UMass Campus at 3 pm and 8 pm. "I Have a Dream," "Martin Luther King: Doubts and Certainty," and "Martin Luther King, Jr.: From Montgomery to Memphis."

APRIL 8-15

Gay & Lesbian Awareness Week.

APRIL 8

Gay & Lesbian Awareness Week opening speaker Brian McNaught. "Will You Myth Me When I'm Gone?: Reflections of An Irish Catholic Homosexual." Campus Center Rm. 163, 8:00 pm.

Sandra Graham, Five College Asst. Professor of Latin American History, will be speaking on "Prostitution and the Undoing of Slavery: Rio de Janeiro in the 1870's" Seelye Hall Room 11 at Smith College at 4:15 pm.

APRIL 9

WAGES Program "Sip, Snack and Socialize" at 4pm Faculty Club. See EWC Announcements for more info.

Gay & Lesbian Awareness Week Lunchtime Film Series: "Who Happen To Be Gay" & a film on Lesbian Mothering. 12-1:30 pm. Cape Cod Lounge, Student Union.

Lesbian & Gay Awareness Week Panel: Sexuality, Gender and Culture. 4-6 pm, Memorial Hall.

Dance celebrating Lesbian & Gay Awareness Week begins at 10 pm. Pearl Street, Northampton.

April 9

Gay & Lesbian Awareness Week. Keynote speaker Barbara Smith: "Acts of Faith, Acts of Courage: The Movement of Lesbians and Gay Men Of Color." 8:00 pm, Bowker.

APRIL 10

Yvonne Rainer, avant-garde choreographer and filmmaker presents "From Choreographer to Filmmaker; One Woman's Journey." Call Sharon at 542-2534 or Hara at 542-7970 for info.

"The Process of Inner Growth": a talk by Swami Vimalananda. April 10 at 7pm at the Amherst Siddha Meditation Center. Evening programs including meditation instruction and chanting, is free and all are welcome. Call Ani Tuzman at 256-0614 for more info.

Lesbian & Gay Awareness Week. Lunchtime Film Series: "Greetings From Washington D.C." and a film of personal interviews with lesbians and gay men. 12:00 - 1:30 pm. Cape Cod Lounge, Student Union.

Lesbian & Gay Awareness Week. Speaker Jonothan Katz on Gay American History. 4 pm, Memorial Hall, UMass.

Gay & Lesbian Awareness Week. Film: Before Stonewall. \$1.50 students, \$3.50 general public. 8 pm, Campus Center Auditorium.

APRIL 11

Gay & Lesbian Awareness Week. Lunchtime Film Series: "Pink Triangles", "Woman Loving Women". 12-1:30 pm. Cape Cod Lounge, Student Union.

Gay and Lesbian Awareness Week. Workshop: Lesbian Legal Rights. 7 pm. Campus Center Room 163.

Lesbian and Gay Awareness Week. Film: Choosing Children (About Lesbian Mothers). 8:30 in Campus Center Room 163.

Gay and Lesbian Awareness Week Dance at Student Union Building from 10 pm - 3 am. Counseling Collective sponsored.

Exhibition celebrating the 10th Anniversary of Women's Studies at UMass/Amherst begins in Bartlett Hall. Continues to April 18.

Working Women's Lunchtime Lecture Series: "Good Monday Morning". A film about office life and the women who live it. Mary Wardwell, presenter. 12-1pm. Campus Center Room 905-09.

APRIL 12

Gay and Lesbian Awareness Week. Lunchtime Film Series: "After the Game" and award winning "Hitches and Faggots - Dykes and Puffers". 12-1:30 pm. Cape Cod Lounge, Student Union.

Lesbian and Gay Awareness Week. Dr. Green will be speaking in Campus Center Room 168 from 4-6 pm.

Gay and Lesbian Awareness Week. Movie: The Times of Harvey Milk. Herter Hall, Room 227. 7-9 pm.

Woman Spirit Works: Women's Sacred Circle. Annabelle's in Thorne's in Northampton, 7-8:30 pm. Free. Singing, chanting, sharing, ritual making, celebrating ourselves.

APRIL 13

Clay Lady Productions presents Ferron and Suzanne Vega at J.M. Greene Hall at Smith College. Tickets available at the Iron Horse in Northampton.

Gay and Lesbian Awareness Week. Workshops will be presented in the UMass Campus Center from 10am-12am, and from 3:15 pm - 5 pm.

Gay and Lesbian Awareness Week. Panel: Lesbians and Gays in Latin America. Gerry Scapotullo. Campus Center Room 163. 1:00-3:00 pm.

APRIL 14

Gay and Lesbian Awareness Week. Panel: Racism and Anti-Semitism in the Lesbian and Gay Community. Minnie Bruce and Ellie Bulkin. Campus Center Room 163. 12-2 pm.

Gay and Lesbian Awareness Week will be presenting workshops in the Campus Center from 2:15 - 3:45 pm.

Gay and Lesbian Awareness Week. JEB Slideshow Presentation. Women only. Campus Center Room 163. 7:30 pm.

Lesbian and Gay Awareness Week. The film "The Life and Times of Harvey Milk" will be shown at 7:30 pm in the Student Union Ballroom, UMass Campus.

APRIL 16

Poetry reading by Kate Rushin and Rosario Morales. Franklin Patterson Hall at Hampshire College. 7 pm. See Announcements for more info.

APRIL 17

Theatre T99 presents a women-only performance of Sarah Dreher's play, "8 x 10 Glossy." 8 pm at the Old School Commons, 3rd Floor in Northampton. Tickets available at door. Wheelchair accessible.

Singer, songwriter and pianist Gayle Marie will be performing in Hyannis area. See announcements for more info.

APRIL 18

ISO's Bisexual Support Group meets at the Bangs Community Center, Boltwood Walk, Amherst at 7:30 pm. Group is open to new members.

Joan Armatrading in concert at the Fine Arts Center at UMass. 8:00 pm. See Announcements for more info.

Working Women's Lunchtime Lecture Series: "Would You Let This Happen To Your Sister?" A film from United Auto Workers concerning sexual harassment. Myra Hindus, presenter. 12-1 pm in Room 811B-15 Campus Center.

APRIL 18-20 & APRIL 25-27

Theatre T99 presents Sarah Dreher's play, "8 x 10 Glossy" at 8 pm at the Old School Commons on the corner of Main and South Sts. in Northampton. 3rd Floor. Tickets avail. at door. Wheelchair accessible.

APRIL 19

Exhibition celebrating the 10th Anniversary of Women's Studies at UMass/Amherst begins at the Special Collections and Rare Books Reading Room in the Tower Library at UMass. Monday-Friday, 8:30-4:30.

APRIL 25

Working Women's Lunchtime Lecture Series: "Pink Collar-The Hazards of Office Work", a slide presentation covering health hazards & prevention. Noreen Cleary, presenter. 12-1 pm in Room 811B-15 Campus Center.

APRIL 29

Films will be shown at Wright Hall Auditorium, Smith College, Northampton. 7:30 pm. Reception for filmmakers Sue Friedrich and Sokhi Wagner to follow in the Wright Hall Common Room.

Looking Ahead to May

MAY 2

Working Women's Lunchtime Lecture Series: "Have You Got the V.D.T.'S?", a presentation covering V.D.T's, stress and other office health issues. Noreen Cleary, presenter. Room 905-09, Campus Center, UMass. See Announcements for more info. 12-1 pm.

MAY 4

Lesbian and Gay Liberation March and Rally in Northampton. 12:00 noon. Wheelchair accessible. Interpreted for the hearing impaired.

MAY 8

Lesbian Sex/ The Tyranny of Orgasm: author Joann Loulan will be giving a presentation of her work tonight from 7-9pm at the People's Institute on Gothic St. in N'ton. Sponsored by Lifeline Institute and Tetty Gorfine. Donation \$3-\$5. Call Lifeline for hearing interpretation and wheelchair arrangements.

MAY 9

Working Women's Lunchtime Lecture Series: "The Wage Gap". Information about comparable worth, pay equity, and occupational segregation. Myra Hindus, presenter. Room 805-09, Campus Center, UMass. See Announcements for more info. 12-1 pm.

MAY 11

"Imposters, Fakes and Frauds: A Workshop for Women Who Doubt Their Competence." 8:30 - 5:00 at the Hotel Northampton. \$40 fee. For more information, call 586-7450 and see Announcements.

MAY 16

Working Women's Lunchtime Lecture Series: "Your Rights On The Job". An opportunity to get answers to your questions concerning your rights. Kathryn Moody, presenter. 12-1 pm. Room 811B-15, Campus Center. See Announcements for more info.

Classified

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